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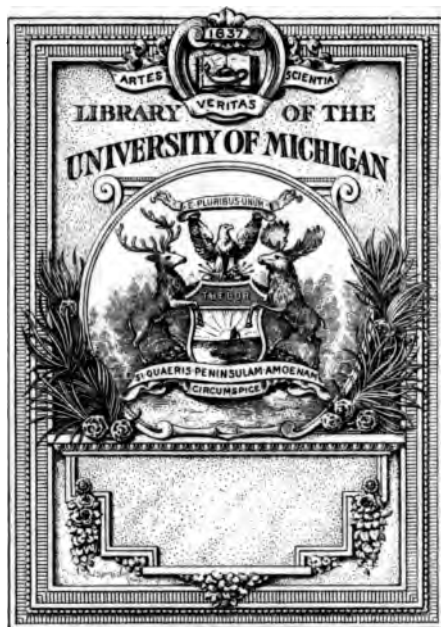
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THE HERACLEIDAE
OF EURIPIDES

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*WITH INTRODUCTION, ANALYSIS, CRITICAL AND
EXPLANATORY NOTES,*

BY

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PREFACE

THE text and numbering of this edition is, with one or two trifling alterations in punctuation, that of Dindorf, in the *Poetae Scenici* (the stereotyped edition of 1865). The editions to which most reference has been made are those of Elmsley¹, Pflugk, Bothe and Mr Paley. Indebtedness to the three first has in most cases of importance, and to the last, it is believed, in all cases, been acknowledged.

The Critical Commentary does not profess to do more than notice and put into handy shape such of the more important or more instructive variations of text, as the more advanced student should generally be acquainted with. For further details the full critical commentary of Pflugk can be consulted; for an account of the older editions, the Preface of Elmsley; and for an account of the MSS., Pflugk, Prooemium *ad finem*, Kirchhoff, *Euripidis Tragoediae praef.* pp. i—xiv. The readings best attested are for brevity referred to as “orig.”

The Explanatory Notes, it is hoped, will be found sufficiently comprehensive for the more advanced students: but the aim has also been to leave unnoticed no point²

¹ The minute and yet extensive learning of Elmsley is marvellous. In such labours is the foundation of all our knowledge. But for a loftily contemptuous estimate of them, it amuses one to refer to the late Lord Lytton's *Pelham*, chapter LXIII, towards the end of the

second paragraph.

² For beginners this play is well adapted. The dialogue is simple, idiomatic, and spirited; the choruses are fine and not complicated; the difficult passages are but few; and the theme is noble.

which would be likely to present difficulties to those in an earlier stage¹.

Of the parallel passages referred to in the notes, the more important have, to save trouble, been quoted at length; the numbering of the lines being in all cases that of the "*Poetae Scenici*." But the careful reader will of course work with this volume, as well as grammar and lexicon, by his side.

Passages have only been translated where it seemed that the point to be brought out could be most simply explained by translation. In other cases the student has been left to do his own work.

The chorus-metres, since the few peculiarities in them have been noticed in the accessible edition of Mr Paley, have been left without comment. A full scheme or map of each is given in Pflugk.

To Mr A. W. W. Dale, Fellow and Classical Lecturer of Trinity Hall, I am much indebted for careful revision of the notes, both in MS. and in proof, and for the references to Madvig and Goodwin. The Explanatory Notes on lines 120 and 384 are his; as also those on lines 186, 213, 232, 330, 336, 409, 439, 466, 479; and portions of a dozen others.

E. A. B.

TRINITY HALL,
March, 1881.

¹ These should be taught to notice the reason for and construction of every indirect mood, participle, preposition, and *μή*: prepositions, whether apart or in composition; participles, whether concessive, as in 733, 814, 999; causal, as in 757; or forming dis-

guised protases of conditional sentences, as in 732. It is also excellent practice, with or without the book, to analyse and to paraphrase the dialogue; and thus to bring out the points of those complex retorts and hinted arguments which abound in a Greek Tragedy.

PREFACE TO NEW EDITION

In this edition several misprints and clerical errors have been corrected; and a few additions, dealing chiefly with grammatical points, have been made to the explanatory notes; but the original plan and scope of the book have been preserved.

C. E. S. H.

Oct. 7, 1893.

1

INTRODUCTION

The *Heracleidae* of Euripides differs from most Greek tragedies in the fact that its subject¹, though drawn from the usual cycle and period of dramatic legend, is treated with a direct eye to contemporary events. The subject is national,

In this it resembles the *Persae* of Aeschylus. The *Persae* is, indeed, a finer play, since it was written in more stirring times, when a momentous crisis had united in a common aim the states of Hellas, and roused to finer consciousness the patriotism of Athens. But again, by the war with Sparta, had been evoked an enthusiasm of nationality, more limited but no less strong. To this emotion utterance was given by the *Heracleidae*. Written in the tension of strife, it abounds with allusions, encouragements and appeals to the love of country and the championship of the weak². Conspicuous amongst these is the following:

αἰὶ ποθ' ἦδε γαῖα τοῖς ἀμηχάνοις
σὺν τῷ δικάῳ βούλεται προσωφελεῖν : (329)

a couplet which gives noble and epigrammatic expression to a

¹ Mr Paley, judging (a) from the shortness of the play, (b) from the fewness and brevity of its choruses, thinks that the *Heracleidae*, like the *Alkestis* and possibly also the *Rhesus*, was the fourth in a tetralogy; thus filling the place of the usual Satyric drama, such as the *Cyclops*. His view seems to be

supported by the quasi-comic touches in the scene where old Iolaus arms for battle: though possibly their effect was intended to be entirely pathetic.

² Compare lines 62, 304—306, 957, and especially 284—288, and 352.

principle of action which our own country has boasted to be her traditional aim.

Scene¹ as well as subject must have kindled the ardour of the audience: since Marathon, where Athens, as the champion of Hellas, had turned the tide of barbarism, is pictured as destined to be threatened, and in fact was at that moment threatened, by those whose fathers had been saved by Athens.

Besides the patriotic nature of subject and of scene, prominence is given to three national characteristics on which the Athenians especially plumed themselves:—Piety towards the gods, Patronage of the miserable, and Pride in noble blood. Athens, as a Democracy, proud of the universal suffrage of her citizens, justifies and founds that pride on her faith in their nobility of manners and of hereditary instinct.

Thus the subject, the prevalent underlying idea, and as it were the hero of the drama, is Athens, in her attitude or character of free champion of the oppressed. It is true that at different times our sympathies are concentrated now on the troubles of Demophon as a constitutional ruler, now on the heroic self-sacrifice of Macaria, now on the equally heroic bearing of the doomed Eurystheus: and that Iolaus, who is the most prominent and continuous actor, is in a sense the hero. But the characters in the plot are meant to excite in themselves and in their time an interest wholly secondary to that aroused by the suggested parallel with contemporary events.

The disjointed nature of the Plot² has given occasion to much severe criticism³. It has been asserted that the interest ceases when the climax is reached, when the sacrifice of Macaria secures the victory of

¹ v. 32.

² An epitome of the Plot will be found at the end of the text.

³ "Die Herakliden sind ein gar dürftiges Stück, und besonders ge-

hen sie kahl aus," "The Heraklidae is a very poor play; its conclusion especially is tame," is Schlegel's verdict (Ueber dramatische Kunst p. 260).

Athens; and that the rest is detail, foreseen already, and wearisome. To this complaint the following should be sufficient answers: that to the then Athenian audience the details of the consequent Athenian victory, culminating in the Pro-Athenian Prophecy of Eurystheus, was a highly interesting consummation: and that to create this interest, and not to invent a technically correct plot, was probably the main intention of the author.

If it may be again objected, that the story, as a whole, thus constituted, is not a true tragedy: there can at least be no doubt of the artistic correctness of the several themes: or that the plight and deliverance of the Heracleidae, the self-sacrifice of Macaria, and the fearless death of Eurystheus, are each of them worthy subjects of tragedy: while the references to the existing life-struggle of Athens lend as it were continuity to the whole, and wrap it all in a tragic atmosphere.

As minor points it may be noticed (A) that the proverbial Athenian delight in minute argument and litigation is gratified throughout the play—(1) By the dispute of Iolaus and Demophon with the herald; (2) by the perplexed debate which Demophon holds with himself how he may reconcile his championship of the refugees with a constitutional policy; (3) by the enforced admiration of the noble death of the enemy Eurystheus, and the excellent case which he is made to establish for himself.

And again (B) that two principles of International Law seem so clearly alluded to that we may fairly assume them to have existed, with at least the tacit sanction of custom, in the time of Euripides. (1) The Argive claim to the persons of the Heracleidae is (line 139) grounded on a presumed practice of the extradition of political criminals. (2) The Athenians are made to state, as an exceptional fact (line 966), for which they take credit, that they kill only in fair fight, and do not put to death their prisoners of war.

The probable date of the production of the play will be gathered from the second and third paragraphs of the summary of the Prooemium of Pflugk which here follows.

Is the play a legitimate Tragedy?

Litigation in the play,

and International Law.

Summary of Parts of Pflugk's Prooemium.

§ 1. It has been said that the *Heracleidae* is bad both in plot and in treatment. This statement is unfair. Justification of the plot. A great author may infringe the variable, though not the fundamental, laws of tragedy. He may set a precedent which need not be followed. He may write, that is, for once, and if the times demand it, "ad captandam auram popularem, et temporis causa." Such work we should consider "quasi spectemus fabulam, non quasi legamus." The design of the plot, its national and temporary character, was deliberate. The momentousness of the crisis justifies that design.

§ 2. Boeckh, from lines 284 sq. (cf. also 353 sq., and 759 sq.), conjectures the *Heracleidae* to have been written OL. 90. 3, B.C. 418¹, "quum rupto foedere Argivi pacem cum Laconibus ferrent, Atheniensibus autem bellum inferrent." Cf. Thuc. v. 76 sq. In the following year, the popular party was restored at Argos, and peace again made between Argos and Athens. Cf. Thuc. v. 82².

§ 3. But Boeckh, in regarding the play to refer to an outbreak of hostilities with Argos, relies on individual passages. Taken as a whole, the play points to enmity not so much against Argos as against *Sparta*. Against Argos it was momentary; against Sparta, deep and long. (1) The Spartans had notoriously broken their pledges, instance Plataeae. (2) From line 377 it would seem that peace had been broken, and that the Athenians wished to seem driven to war against their will. (3) The inroads of Sparta are alluded to in line 1034. It is probable that Euripides wished to protest

¹ This is the date to which Mr Paley leans. Argos, he thinks, is attacked for entering into a treaty with Sparta; while Sparta is reminded that Athens had protected from Argos the ancestors of the

Spartan kings.

² Cf. Thirlwall's *History of Greece*, c. xxiv. pp. 345, 352—5 (Cabinet Encyclopaedia edition); and Grote, c. lvi. pp. 362—370 (edition of 1870).

against a threatened violation of the tetrapolis. (4) The mention of Sparta by name is in line 742 forcibly dragged in. The frequent mention of Argos as an enemy was a necessity of the plot: but the audience would take the allusions as referring to Sparta, whom they hated most and longest. The date, then, judging from (2), is probably neither earlier than B.C. 431¹, nor much later than B.C. 427.

At any rate, the regularity of the metre proves it to be one of the earlier plays of Euripides. Cf. note on line 211.

[Pflugk, in the course of his Prooemium, amongst other subjects, further observes: (1) The Athenians thoroughly believed the legend that the Heracleidae had been saved by them. Cf. the Decree in Dem. *de Cor.* § 186; and references in Pfl. Pr. p. 9. The Peloponnesians in their annual inroads abstained from places at which the Heracleidae were said to have found refuge. Cf. Diod. Sic. xii. 45. (2) To illustrate the Athenian passion for oracles during the war, Pflugk refers to Ar. *Equites* 797, 965, 1002; and Thuc. ii. 54. See also Ar. *Aves* *passim*. To gratify this passion, Euripides has here invented the oracle which he puts into the mouth of Eurystheus: whom, in the teeth of the tradition, he saves from dying at the hands of Iolaus. (3) Pflugk defends the *Heracleidae* against the sweeping censure of Schlegel (*op. cit.* Vol. I. p. 260 etc.). (4) He combats the opinion of Hermann, who argued (see Pfl. Pro. p. 11) that a portion of the *Heracleidae*, supposed to have contained the lamentations and other sequel on the death of Macaria, had been omitted. These would have been foreign to the purpose of the play, which is (a) to display the *pietas* of Athens, (b) to prophesy her success. (Ar. *Eg.* 214, which is said by the Scholiast *ad loc.* to be taken from Eur. *Heracl.*, was probably quoted from a similar play, the lost *Iolaus* of Sophocles.)]

¹ B.C. 431, the date of the commencement of the Peloponnesian war. Cf. Thirlwall, end of c. xix. and beginning of c. xx.; Grote, c. xlviii.—We know that the *Medea*, the oldest surviving tragedy of Euripides (leaving out of account the *Rhesus*), was written B.C. 432. The subsequent plays were therefore written during the war which broke out B.C.

431. The date of the *Heracleidae* can therefore be assigned to either about B.C. 430, or to B.C. 418: to the former date, if the allusions in the play are taken as referring to the outbreak of the war with Sparta; to the latter, if it is thought that the poet's object was to protest against the treaty of B.C. 418 between Sparta and Argos.

Note on the Dramatis Personae.

- I. Protagonistes = first Iolaos, then Eurystheus.
- II. Deuteragonistes = first Demophon, then Alcmena.
- III. Tritagonistes = (in order) Copreus, Macaria, Attendant, and Herald.
- IV. *κωφὰ πρόσωπα*, Acamas, who accompanies Demophon ; and the remaining children of Heracles.

The story is, as usually, represented as occurring in one day and at one place (Marathon): and, to preserve this dramatic necessity, the interval necessary for the absence of Demophon is hurried over. He departs at 352 to make the military preparations which, on his return in 389, he announces as completed.

ΗΡΑΚΛΕΙΔΑΙ.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ

ΙΟΛΛΟΣ.

ΚΟΠΡΕΤΣ.

ΧΟΡΟΣ.

~~ΑΠΟΛΛΩΝ.~~

ΜΑΚΑΡΙΑ.

ΘΕΡΑΠΩΝ.

ΑΛΚΜΗΝΗ.

ΑΓΓΕΛΟΣ.

ΕΥΡΥΣΘΕΤΣ.

ΔΗΜΟΦΩΝ

ΤΠΟΘΕΣΙΣ.

Ἴόλαος υἱὸς μὲν ἦν Ἰφικλέους, ἀδελφιδοῦς δὲ Ἑρακλέους· ἐν νεότητι δ' ἐκείνῳ συστρατευσάμενος ἐν γῆρᾳ τοῖς ἐξ ἐκείνου βοηθὸς εὖνους παρέστη. τῶν γὰρ παίδων ἐξ ἀπάσης ἐλαυνομένων γῆς ὑπ' Εὐρυσθέως, ἔχων αὐτοὺς ἦλθεν εἰς Ἀθήνας, καὶ ἐκεῖ προσφυγῶν τοῖς θεοῖς ἔσχε τὴν ἀσφάλειαν, Δημοφῶντος τῆς πόλεως κρατοῦντος. Κοπρέως δὲ τοῦ Εὐρυσθέως κήρυκος ἀποσπᾶν θέλοντος τοὺς ἱκέτας, ἐκώλυσεν αὐτόν. ὁ δὲ ἀπῆλθε, πόλεμον ἀπειλήσας προσδέχεσθαι. Δημοφῶν δὲ τούτου μὲν ὠλιγώρει· χρησμῶν δὲ αὐτῷ νικηφόρων γενηθέντων, ἐὰν Δήμητρι τὴν εὐγενεστάτην παρθένων σφάξῃ, τοῖς λόγοις βαρέως ἔσχεν· οὔτε γὰρ ἰδίαν οὔτε τῶν πολιτῶν τινος θυγατέρα χάριν τῶν ἱκετῶν ἀποκτεῖναι δίκαιον ἤγεῖτο. τὴν μαντείαν δὲ προγνοῦσα μία τῶν Ἑρακλέους παίδων, Μακαρία, τὸν θάνατον ἐκουσίως ὑπέστη. ταύτην μὲν οὖν εὐγενῶς ἀποθανοῦσαν ἐτίμησαν· αὐτοὶ δὲ τοὺς πολεμίους ἐπιγνόντες παρόντας, εἰς τὴν μάχην ὥρμησαν.

ΗΡΑΚΛΕΙΔΑΙ.

ΙΟΛΑΟΣ.

Πάλαι ποτ' ἐστὶ τοῦτ' ἐμοὶ δεδογμένον,
ὃ μὲν δίκαιος τοῖς πέλας πέφυκ' ἀνὴρ,
ὃ δ' ἐς τὸ κέρδος λῆμ' ἔχων ἀνειμένον
πόλει τ' ἄχρηστος καὶ συναλλάσσειν βαρὺς,
αὐτῷ δ' ἄριστος· οἶδα δ' οὐ λόγῳ μαθῶν. 5
ἐγὼ γὰρ αἰδοῖ καὶ τὸ συγγενὲς σέβων,
ἐξὸν κατ' Ἄργος ἡσύχως ναίειν, πόνων
πλείστων μετέσχον εἰς ἀνὴρ Ἑρακλῆει,
ὅτ' ἦν μεθ' ἡμῶν· νῦν δ' ἐπεὶ κατ' οὐρανὸν
ναίει, τὰ κείνου τέκν' ἔχων ὑπὸ πτεροῖς 10
σῶζω τάδ', αὐτὸς δεόμενος σωτηρίας.
ἐπεὶ γὰρ αὐτῶν γῆς ἀπηλλάχθη πατὴρ,
πρῶτον μὲν ἡμᾶς ἤθελ' Εὐρύσθευς κτανεῖν·
ἀλλ' ἐξέδραμεν. καὶ πόλις μὲν οἴχεται,
ψυχὴ δ' ἐσώθη. φεύγομεν δ' ἀλώμενοι, 15
ἄλλην ἀπ' ἄλλης ἐξορίζοντες πόλιν.
πρὸς τοῖς γὰρ ἄλλοις καὶ τόδ' Εὐρύσθευς κακοῖς
ὑβρισμ' ἐς ἡμᾶς ἤξιωσεν ὑβρίσαι·
πέμπων ὅπου γῆς πυνθάνοιθ' ἰδρυμένους
κήρυκας ἐξαίτεϊ τε κᾶξείργει χθονὸς, 20
πόλιν προτείμων Ἄργος, οὐ σμικρὰν φίλην
ἐχθρὰν τε θέσθαι, χαυτὸν εὐτυχοῦνθ' ἅμα.

οἱ δ'· ἀσθενῇ μὲν τὰπ' ἐμοῦ δεδορκότες,
σμικροὺς δὲ τούσδε καὶ πατρὸς τητωμένους,
τοὺς κρείσσονας σέβοντες ἐξέλργουσι γῆς. 23
ἐγὼ δὲ σὺν φεύγουσι συμφεύγω τέκνοις,
καὶ σὺν κακῶς πρᾶσσουσι συμπράσσω κακῶς,
ὀκνῶν προδοῦναι, μή τις ᾧδ' εἴπῃ βροτῶν·
“Ἴδεσθ', ἐπειδὴ παισὶν οὐκ ἔστιν πατὴρ,
'Ιόλαος οὐκ ἤμυνε συγγενῆς γεγῶς.” 30
πάσης δὲ χώρας Ἑλλάδος τητῶμενοι,
Μαραθῶνα καὶ σύγκληρον ἐλθόντες χθόνα
ικέται καθεζόμεσθα βώμιοι θεῶν,
προσωφελῆσαι· πεδία γὰρ τῆσδε χθονὸς
δισσοὺς κατοικεῖν Θησέως παῖδας λόγος, 33
κλήρῳ λαχόντας, ἐκ γένους Πανδίωνος,
τοῖσδ' ἐγγὺς ὄντας· ὧν ἕκατι τέρμονας
κλεινῶν Ἀθηνῶν τήνδ' ἀφικόμεσθ' ὁδόν.
δυοῖν γερόντοιιν δὲ στρατηγεῖται φυγή·
ἐγὼ μὲν ἀμφὶ τοῖσδε καλχαίνων τέκνοις, 40
ἡ δ' αὖ τὸ θῆλυ παιδὸς Ἀλκμήνης γένος,
ἔσωθε ναοῦ τοῦδ' ὑπηγκαλισμένη,
σφίξει· νέας γὰρ παρθένους αἰδούμεθα
ῥυτλῶ πελάζειν κάπιβωμιοστατεῖν.
“Τλλος δ' ἀδελφοί θ' οἷσι πρεσβεύει γένος, 45
ζητοῦσ' ὅπου γῆς πύργον οἰκιοῦμεθα,
ἣν τῆσδ' ἀπωθώμεσθα πρὸς βίαν χθονός.
ὦ τέκνα τέκνα, δεῦρο, λαμβάνεσθ' ἐμῶν
πέπλων· ὀρώ κήρυκα τόνδ' Εὐρύσθεως
στείχοντ' ἐφ' ἡμᾶς, οὐ διωκόμεσθ' ὕπο, 50
πάσης ἀλῆται γῆς ἀπεστερημένοι.
ὦ μῖσος, εἴθ' ὄλοιο χῶ πέμψας σ' ἀνὴρ,
ὅς πολλὰ δὴ καὶ τῶνδε γενναίῳ πατρὶ

ἐκ τοῦδε ταύτου στόματος ἡγγειλας κακά.

ΚΟΠΡΕΥΣ.

ἡ που καθῆσθαι τήνδ' ἔδραν καλὴν δοκεῖς 53
πόλιν τ' ἀφίχθαι σύμμαχον, κακῶς φρονῶν
οὐ γάρ τις ἔστιν ὃς πάροιθ' αἰρήσεται
τὴν σὴν ἀχρεΐου δύναμιν ἀντ' Εὐρυσθέως
χώρει τί μοχθεῖς ταῦτ' ; ἀνίστασθαί σε χρὴ
εἰς Ἄργος, οὗ σε λεύσιμος μένει δίκη. 60

ΙΟ. οὐ δῆτ' ἐπεὶ μοι βωμὸς ἀρκέσει θεοῦ
ἐλευθέρα τε γαῖ', ἐν ᾗ βεβήκαμεν.

ΚΟ. βούλει πόνον μοι τῇδε προσθεῖναι χερσί ;

ΙΟ. οὗτοι βία γέ μ' οὐδὲ τούσδ' ἄξεις λαβών.

ΚΟ. γνώσει σύ μάντις δ' ἦσθ' ἄρ' οὐ καλὸς τάδε. 63

ΙΟ. οὐκ ἂν γένοιτο τοῦτ' ἐμοῦ ζώντός ποτε.

ΚΟ. ἄπαιρ' ἐγὼ δὲ τούσδε, κἂν σὺ μὴ θέλῃς,
ἄξω, νομίζων οὐπὲρ εἰς' Εὐρυσθέως.

ΙΟ. ὦ τὰς Ἀθήνας δαρὸν οἰκοῦντες χρόνον,
ἀμύνεθ' ἱκέται δ' ὄντες ἀγοραίου Διὸς 70
βιαζόμεσθα, καὶ στέφη μαιίνεται,
πόλει τ' ὄνειδος καὶ θεῶν ἀτιμία.

ΧΟΡΟΣ.

ἔα ἔα. τίς ἢ βοή βωμοῦ πέλας
ἔστηκε ; ποίαν συμφορὰν δείξει τάχα ;

ΙΟ. ἴδετε τὸν γέροντ' 73
ἀμαλδὸν ἐπὶ πέδῳ χύμενον ὦ τάλας.

ΧΟ. πρὸς τοῦ ποτ' ἐν γῇ πτώμα δύστηνον πίτνεις ;

ΙΟ. ὄδ', ὦ ξένοι, με σοὺς ἀτιμάζων θεοὺς
ἔλκει βιαίως Ζηνὸς ἐκ προβωμίων.

- ΧΟ. σὺ δ' ἐκ τίνος γῆς, ὦ γέρον, τετράπτολιν 80
 ξύνοικον ἦλθες
 λαόν; ἢ πέραθεν ἄλλῳ πλάτῃ
 κατέχετ' ἐκλιπόντες Εὐβοῖδ' ἀκτάν;
- ΙΟ. οὐ νησιώτην, ὦ ξένοι, τρίβω βίον,
 ἀλλ' ἐκ Μυκηνῶν σὴν ἀφίγμεθα χθόνα. 85
- ΧΟ. ὄνομα τί σε, γέρον,
 Μυκηναῖος ὠνόμαζεν λεώς;
- ΙΟ. τὸν Ἡράκλειον ἵστε που παραστάτην
 Ἰόλαον· οὐ γὰρ σῶμ' ἀκήρυκτον τόδε.
- ΧΟ. οἶδ' εἰσακούσας καὶ πρίν· ἀλλὰ τοῦ ποτ' ἐν 90
 χειρὶ σῇ κομίζεις κόρους νεοτρεφεῖς, φράσον.
- ΙΟ. Ἡρακλέους οἶδ' εἰσὶ παῖδες, ὦ ξένοι,
 ἱκέται σέθεν τε καὶ πόλεως ἀφυγμένοι.
- ΧΟ. τί χρέος, ἦ λόγων 95
 πόλεος, ἔνεπέ μοι, μελόμενοι τυχεῖν;
- ΙΟ. μήτ' ἐκδοθῆναι μήτε πρὸς βίαν θεῶν
 τῶν σῶν ἀποσπασθέντες εἰς Ἄργος μολεῖν.
- ΚΟ. ἀλλ' οὔτι τοῖς σοῖς δεσπόταις τὰδ' ἀρκέσει,
 οἱ σοῦ κρατοῦντες ἐνθάδ' εὐρίσκουσί σε. 100
- ΧΟ. εἰκὸς θεῶν ἱκτῆρας αἰδεῖσθαι, ξένε,
 καὶ μὴ βιάῳ
 χειρὶ δαιμόνων ἀπολιπεῖν σφ' ἔδη·
 πότνια γὰρ Δίκη τὰδ' οὐ πείσεται.
- ΚΟ. ἐκπεμπέ νυν γῆς τούσδε τοὺς Εὐρυσθέως, 105
 κούδεν βιάῳ τῇδε χρήσομαι χερὶ.
- ΧΟ. ἄθεον ἱκεσίαν
 μεθεῖναι πόλει ξένων προστροπάν.
- ΚΟ. καλὸν δέ γ' ἔξω πραγμάτων ἔχειν πόδα,
 εὐβοῦλλας τυχόντα τῆς ἀμείνονος. 110
- ΧΟ. οὐκοῦν τυράννῳ τῇσδε γῆς φράσαντά σε

χρήν ταῦτα τολμᾶν, ἀλλὰ μὴ βία ξένους.
θεῶν ἀφέλκειν, γῆν σέβοντ' ἐλευθέραν.

ΚΟ. τίς δ' ἐστὶ χώρας τῆσδε καὶ πόλεως ἀναξ;

ΧΟ. ἐσθλοῦ πατρὸς παῖς Δημοφῶν ὁ Θησέως. 115

ΚΟ. πρὸς τοῦτον ἀγὼν τις ἄρα τοῦδε τοῦ λόγου
μάλιστα' ἂν εἴη· τᾶλλα δ' εἴρηται μάτην.

ΧΟ. καὶ μὴν ὅδ' αὐτὸς ἔρχεται σπουδὴν ἔχων
'Ακάμας τ' ἀδελφός, τῶνδ' ἐπήκοοι λόγων.

12

ΔΗΜΟΦΩΝ.

ἐπείπερ ἔφθης πρέσβυς ὦν νεωτέρους 120
βοηδρομήσας τήνδ' ἐπ' ἐσχάραν Διὸς,
λέξον, τίς ὄχλον τόνδ' ἀθροίζεται τύχη.

ΧΟ. ἰκέται κάθηνται παῖδες οἷδ' Ἡρακλέους,
βωμὸν καταστέψαντες, ὡς ὀρᾶς, ἀναξ,
πατρός τε πιστὸς Ἰόλεως παραστάτης. 125

ΔΗ. τί δῆτ' ἰνυμῶν ἦδ' ἐδεῖτο συμφορά;

ΧΟ. βία νυν οὔτος τῆσδ' ἀπ' ἐσχάρας ἀγειν
ζητῶν βοὴν ἔστησε, κᾶσφηλεν γόνυ
γέροντος, ὥστε μ' ἐκβαλεῖν οἴκῳ δάκρυ.

ΔΗ. καὶ μὴν στολὴν γ' Ἑλληνα καὶ ῥυθμὸν πέπλων
ἔχει· τὰ δ' ἔργα βαρβάρου χερὸς τάδε. 131
σὸν δὴ τὸ φράζειν ἐστὶ μὴ μέλλειν τ' ἐμοὶ
ποίας ἀφίξαι δεῦρο γῆς ὄρους λιπῶν.

ΚΟ. Ἀργεῖός εἰμι· τοῦτο γὰρ θέλεις μαθεῖν.
ἐφ' οἷσι δ' ἦκω καὶ παρ' οὐ λέγειν θέλω. 135
πέμπει Μυκηνῶν δεῦρό μ' Εὐρυσθεὺς ἀναξ,
ἄξοντα τοῖσδε· πολλὰ δ' ἦλθον, ὦ ξένε,
δικαί' ὁμαρτῇ δρᾶν τε καὶ λέγειν ἔχων.
'Αργεῖός ὦν γὰρ αὐτὸς Ἀργεῖους ἦνω,
ἐκ τῆς ἐμαυτοῦ τοῖσδε δραπέτας ἔχων. 140

νόμοισι τοῖς ἐκείθεν ἐψηφισμένους
θανεῖν· δίκαιοι δ' ἐσμέν οἰκοῦντες πόλιν
αὐτοὶ καθ' αὐτῶν κυρίουσ κραίνειν δίκας.
πολλῶν δὲ κἄλλων ἐστίας ἀφιγμένων,
ἐν τοῖσιν αὐτοῖς τοισὶδ' ἔσταμεν λόγοις, 148
κούδεῖς ἐτόλμησ' ἴδια προσθέσθαι κακά.
ἀλλ' ἢ τιν' ἐς σὲ μωρίαν ἐσκεμμένοι
δεῦρ' ἦλθον, ἣ κίνδυνον ἐξ ἀμηχάνων
ρίπτοντες, εἴτ' οὖν εἶτε μὴ γενήσεται·
οὐ γὰρ φρενῆρη γ' ὄντα σ' ἐλπίζουσὶ που 150
μόνον τοσαύτης ἦν ἐπῆλθον Ἑλλάδος
τὰς τῶνδ' ἀβούλους ξυμφορὰς κατοικτιεῖν·
φέρ' ἀντίθεσ γὰρ, τούσδε τ' ἐς γαῖαν παρεῖς
ἡμᾶς τ' ἐάσας ἐξάγειν, τί κερδανεῖς;
τὰ μὲν παρ' ἡμῶν τοιάδ' ἔστι σοι λαβεῖν· 155
Ἄργους τοσὴνδε χεῖρα τήν τ' Εὐρυσθέως
ἰσχὺν ἅπασαν τῇδε προσθέσθαι πόλει.
ἦν δ' ἐς λόγους· τε καὶ τὰ τῶνδ' οἰκτίσματα
βλέψας πεπανθῆς, ἐς πάλην καθίσταται
δορὸς τὸ πρῶγμα· μὴ γὰρ ὥς μεθήσομεν 160
δόξης ἀγῶνα τόνδ' ἄτερ χαλυβδικοῦ.
τί δῆτα φήσεις, ποῖα πεδί' ἀφαιρεθεῖς
Τιρυνθίοις θεῖς πόλεμον Ἀργείοις τ' ἔχειν,
ποίοις δ' ἀμύνων συμμάχοις, τίνος δ' ὕπερ
θάψεις νεκροὺς πεσόντας; ἢ κακὸν λόγον 165
κτήσῃ πρὸς ἀστῶν, εἰ γέροντος οὐνεκα
τύμβου, τὸ μηδὲν ὄντος, ὥς εἰπεῖν ἔπος,
παίδων τε τῶνδ' εἰς ἀντλον ἐμβήσῃ πόδα.
ἐρεῖς, τὸ λῶστον, ἐλπιδ' εἰρήσῃν μόνον.
καὶ τοῦτο πολλῶ τοῦ παρόντος ἐνδεές· 170
κακῶς γὰρ Ἀργείοισιν οἶδ' ὠπλισμένοι

μάχονται ἂν ἡβήσαντες, εἴ τι τοῦτό σε
 ψυχὴν ἐπαίρει, χοῦν μέσῳ πολὺς χρόνος,
 ἐν ᾧ διεργασθεῖτ' ἂν. ἀλλ' ἐμοὶ πιθοῦ
 δούς μῆδεν, ἀλλὰ τᾶμ' ἐὼν ἄγειν ἐμέ 175
 κτῆσαι Μυκῆνας, μῆδ', ὅπερ φιλεῖτε δρᾶν,
 πάθης σὺ τοῦτο, τοὺς ἀμείνονας παρὸν
 φίλους ἐλέσθαι, τοὺς κακίονας λάβῃς.

ΧΟ. τίς ἂν δίκην κρίνειεν ἢ γιολὴ λόγον,
 πρὶν ἂν παρ' ἀμφοῖν μῦθον ἐκμάθῃ σαφῶς; 180

ΙΟ. ἄναξ, ὑπάρχει μὲν τόδ' ἐν τῇ σῇ χθονί,
 εἰπεῖν ἀκούσαι τ' ἐν μέρει πάρεστί μοι,
 κοῦδεῖς μ' ἀπώσσει πρόσθεν, ὥσπερ ἄλλοθεν.
 ἡμῖν δὲ καὶ τῷδ' οὐδέν ἐστιν ἐν μέσῳ
 ἐπεὶ γὰρ Ἄργους οὐδέν ἐσθ' ἡμῖν ἔτι, 185
 ψήφῳ δοκῆσαν, ἀλλὰ φεύγομεν πάτραν,
 πᾶς ἂν δικαίως ὡς Μυκηναίους ἄγοι
 ὅδ' ὄντας ἡμᾶς, οὓς ἀπήλασαν χθονός;
 ξένοι γὰρ ἐσμεν. ἡ τὸν Ἑλλήνων ἕρου
 φεύγειν δικαιοῦθ' ὅστις ἂν τᾶργος φύγῃ; 190
 οὐκ οὖν Ἀθήνας γ' οὐ γὰρ Ἀργείων φόβῳ
 τοὺς Ἡρακλείους παῖδας ἐξελῶσι γῆς.
 οὐ γάρ τι Τραχίς ἐστιν, οὐδ' Ἀχαιϊκὸν
 πόλισμ', ὅθεν σὺ τούσδε, τῇ δίκῃ μὲν οὐ,
 τὸ δ' Ἄργος ὀγκῶν, οἶά περ καὶ νῦν λέγεις, 195
 ἡλαντες ἰκέτας βωμίους καθημένους.
 εἰ γὰρ τόδ' ἔσται καὶ λόγους κραινοῦσι σοὺς,
 οὐκ οἶδ' Ἀθήνας τάσδ' ἐλευθέρας ἔτι.
 ἀλλ' οἶδ' ἐγὼ τὸ τῶνδε λῆμα καὶ φύσιν
 θνήσκειν θελήσουσ'. ἡ γὰρ αἰσχύνῃ πάρος 200
 τοῦ ζῆν παρ' ἐσθλοῖς ἀνδράσιν νομιζεται.
 πόλιν μὲν ἀρκεῖ· καὶ γὰρ οὖν ἐπίφθονον

λίαν ἐπαινεῖν ἐστι· πολλάκις δὲ δὴ
 καὐτὸς βαρυνθεὶς οἶδ' ἄγαν αἰνούμενος.
 σοὶ δ' ὡς ἀνάγκη τούσδε βούλομαι φράσαι 205
 σφῶξιν, ἐπεὶ περ τῆσδε προστατεῖς χθονός·
 Πιτθεὺς μὲν ἐστὶ Πέλοπος, ἐκ δὲ Πιτθέως
 Αἶθρα, πατὴρ δ' ἐκ τῆσδε γεννᾶται σέθεν
 Θησεύς. πάλιν δὲ τῶνδ' ἀνείμι σοι γένος.
 Ἑρακλῆς ἦν Ζηνὸς Ἀλκμήνης τε παῖς, 210
 κείνη δὲ Πέλοπος θυγατρός· αὐτανεψίων
 πατὴρ ἂν εἴη σός τε καὶ τούτων γεγώς.
 γένους μὲν ἦκεις ὧδε τοῖσδε, Δημοφῶν·
 ἂ δ' ἐκτὸς ἤδη τοῦ προσήκοντός σε δεῖ
 τίσαι λέγω σοι παισί· φημὶ γάρ ποτε 215
 σύμπλους γενέσθαι τῶνδ' ὑπασπίζων πατρί,
 ζωστήρα Θησεῖ τὸν πολυκτόνον μέτα,
 "Αἶδου τ' ἐρεμῶν ἐξανήγαγεν μυχῶν
 πατέρα σόν· Ἑλλὰς πάσα τοῦτο μαρτυρεῖ.
 ὦν ἀντιδοῦναι σ' οἶδ' ἀπαιτοῦσιν χάριν, 220
 μήτ' ἐκδοθῆναι μήτε πρὸς βίαν θεῶν
 τῶν σῶν ἀποσπασθέντες ἐκπεσεῖν χθονός.
 [σοὶ γὰρ τόδ' αἰσχρὸν, χωρὶς ἔν τε πόλει κακόν,
 ἱκέτας ἀλήτας συγγενεῖς, οἴμοι κακῶν,
 βλέψον πρὸς αὐτοὺς βλέψον, ἔλκεσθαι βίᾳ.] 225
 ἀλλ' ἄντομαί σε, καὶ καταστέφω, χεροῖν
 καὶ πρὸς γενεῖου, μηδαμῶς ἀτιμάσης
 τοὺς Ἑρακλείους παῖδας ἐς χέρας λαβών.
 γενοῦ δὲ τοῖσδε συγγενῆς, γενοῦ φίλος,
 πατὴρ, ἀδελφός, δεσπότης· ἅπαντα γὰρ 230
 ταῦτ' ἐστὶ κρείσσω πλὴν ὑπ' Ἀργεῖοις πεσεῖν.

ΧΟ. ῥέκειρ' ἀκούσας τούσδε συμφορὰς, ἀναξ.
 τὴν δ' εὐγένειαν τῆς τίχης νικωμένην

νῦν δὴ μάλιστ' ἐσεΐδον· οἶδε γὰρ πατρός
ἐσθλοῦ γεγῶτες δυστυχοῦς' ἀναξίως. 235

ΔΗ. τρισαί μ' ἀναγκάζουσι συμφορᾶς ὁδοί,
Ἴόλαε, τούσδε μὴ παρώσασθαι ξένους·
τὸ μὲν μέγιστον Ζεὺς, ἐφ' οὗ σὺ βώμιος
θακεῖς νεοσσῶν τήνδ' ἔχων πανήγυριν,
τὸ συγγενές τε καὶ τὸ προὔφειλιν καλῶς 240
πράσσειν παρ' ἡμῶν τούσδε πατρώαν χάριν,
τό τ' αἰσχρὸν, οὐπερ δεῖ μάλιστα φροντίσαι·
εἰ γὰρ παρήσω τόνδε συλᾶσθαι βία
ξένου πρὸς ἀνδρὸς βωμόν, οὐκ ἐλευθέραν
οἰκεῖν δοκήσω γαῖαν, Ἀργείοις δ' ὄκνῳ 245
ικέτας προδοῦναι· καὶ τάδ' ἀγγούνης πέλας.
ἀλλ' ὄφελος μὲν εὐτυχέστερος μολεῖν·
ὅμως δὲ καὶ νῦν μὴ τρέσσης ὅπως σέ τις
σὺν παισὶ βωμοῦ τοῦδ' ἀποσπάσει βία.
σὺ δ' Ἄργος ἐλθὼν ταῦτά τ' Εὐρύσθει φράσον, 250
πρὸς τοῖσδέ τ', εἴ τι τοισίδ' ἐγκαλεῖ ξένους,
δίκης κυρήσει· τούσδε δ' οὐκ ἄξεις ποτέ.

ΚΟ. οὐκ, ἦν δίκαιον ἢ τε καὶ νικῶ λόγῳ;

ΔΗ. καὶ πῶς δίκαιον τὸν ἰκέτην ἄγειν βία;

ΚΟ. οὐκ οὐκ ἐμοὶ τόδ' αἰσχρὸν, ἀλλὰ σοὶ βλάβος. 255

ΔΗ. ἐμοὶ γ', εἴαν σοι τούσδ' ἐφέλκεσθαι μεθῶ.

ΚΟ. σὺ δ' ἐξόριζε, κατ' ἐκείθεν ἄξομεν.

ΔΗ. σκαιὸς πέφυκας, τοῦ θεοῦ πλείω φρονῶν.

ΚΟ. δεῦρ', ὡς ἔοικε, τοῖς κακοῖσι φευκτέον.

ΔΗ. ἅπασι κοινὸν ῥῆμα δαιμόνων ἔδρα. 260

ΚΟ. ταῦτ' οὐ δοκήσει τοῖς Μυκηναίοις ἴσως.

ΔΗ. οὐκ οὐκ ἐγὼ τῶν ἐνθάδ' εἰμὶ κύριος;

ΚΟ. βλάπτων γ' ἐκείνους μηδὲν, ἦν σὺ σωφρονῆς.

ΔΗ. βλάπτεσθ', ἐμοῦ γε μὴ μιλαινόντος θεοῦς.

- ΚΟ. οὐ βούλομαι σε πόλεμον Ἀργείοις ἔχειν. 263
- ΔΗ. καὶ γὰρ τοιοῦτος· τῶνδε δ' οὐ μεθήσομαι.
- ΚΟ. ἄξω γε μέντοι τοὺς ἐμούς ἐγὼ λαβών.
- ΔΗ. οὐκ ἄρ' ἐς Ἀργος ῥαδίως ἄπει πάλιν.
- ΚΟ. πειρώμενος δὴ τοῦτό γ' αὐτίκ' εἶσομαι.
- ΔΗ. κλαίων ἄρ' ἄψει τῶνδε, κοῦκ εἰς ἀμβολάς. 270
- ΧΟ. μὴ πρὸς θεῶν κήρυκα τολμήσης θενεῖν.
- ΔΗ. εἰ μὴ γ' ὁ κήρυξ σωφρονεῖν μαθήσεται.
- ΧΟ. ἀπελθε· καὶ σὺ τοῦδε μὴ θίγῃς, ἄναξ.
- ΚΟ. στείχω· μιᾶς γὰρ χειρὸς ἀσθενὴς μάχη.
ἤξω δὲ πολλὴν Ἀρεος Ἀργείου λαβών 275
πάγχαλκον αἰχμὴν δεῦρο· μυρίοι δέ με
μένουσιν ἀσπιστῆρες, Εὐρύσθεύς τ' ἄναξ
αὐτὸς στρατηγῶν· Ἀλκάθου δ' ἐπ' ἐσχάτοις
καραδοκῶν τὰνθένδε τέρμασιν μένει.
λαμπρὸς δ' ἀκούσας σὴν ὕβριν φανήσεται 280
σοὶ καὶ πολίταις γῇ τε τῇδε καὶ φυτοῖς·
μάτην γὰρ ἤβην ὠδέ γ' ἂν κεκτώμεθα
πολλὴν ἐν Ἀργεῖ, μὴ σε τιμωρούμενοι.
- ΔΗ. φθείρου· τὸ σὸν γὰρ Ἀργος οὐ δέδοικ' ἐγώ.
ἐνθένδε δ' οὐκ ἔμελλες αἰσχύννας ἐμὲ 285
ἄξειν βία τούσδ'· οὐ γὰρ Ἀργείων πόλει
ὑπήκοον τήνδ', ἀλλ' ἐλευθέραν ἔχω.
- ΧΟ. ὦρα προνοεῖν, πρὶν ὄροις πελάσαι
στρατὸν Ἀργείων· μάλα δ' ὀξὺς Ἀρης
ὁ Μυκηναῖων, 290
ἐπὶ τοῖσι δὲ δὴ μᾶλλον ἔτ' ἢ πρὶν.
πᾶσι γὰρ οὗτος κήρυξι νόμος,
δὺς τόσα πυργοῦν τῶν γιγνομένων.
πόσα νῦν λέξειν βασιλεῦσι δοκεῖς,
ὡς δαίν' ἔπαθεν καὶ παρὰ μικρὸν 295

- ψυχὴν ἦλθεν διακναῖσαι.
- ΙΟ. οὐκ ἔστι τοῦδε παισὶ κάλλιον γέρας,
 ἢ πατρὸς ἐσθλοῦ κάγαθοῦ πεφυκέναι,
 γαμῆν τ' ἀπ' ἐσθλῶν ὅς δὲ νικηθεὶς πόθῳ
 κακοῖς ἐκοινωνήσεν, οὐκ ἐπαινέσω, 300
 τέκνοις θνείδος οὕνεχ' ἡδονῆς λιπεῖν.
 τὸ δυστυχὲς γὰρ ἡνύγενεϊ ἀμύνεται
 τῆς δυσγενείας μᾶλλον ἡμεῖς γὰρ κακῶν
 ἐς τοῦσχατον πεσόντες ἡύρομεν φίλους
 καὶ ξυγγενεῖς τούσδ', οἳ τοσῆσδ' οἰκουμένης 305
 Ἑλληνίδος γῆς τῶνδε προὔστησαν μόνοι.
 δότ', ὦ τέκν', ἀντοῖς χεῖρα δεξιὰν δότε,
 ὑμεῖς τε παισὶ, καὶ πέλας προσέλθετε.
 ὦ παῖδες, ἐς μὲν πείραν ἦλθομεν φίλων,
 ἦν δ' οὖν ποθ' ὑμῖν νόστος ἐς πάτραν φανῇ, 310
 καὶ δώματ' οἰκήσητε καὶ τιμὰς πατρὸς,
 σωτήρας αἰεὶ καὶ φίλους νομίζετε,
 καὶ μήποτ' ἐς γῆν ἐχθρόν αἵρεσθαι δόρυ,
 μεμνημένοι τῶνδ', ἀλλὰ φιλτάτην πόλιν
 πιασὼν νομίζετ'. ἄξιοί γ' ὑμῖν σέβειν 315
 οἳ γῆν τοσῆνδε καὶ Πελασγικὸν λεῶν
 ἡμῶν ὑπηλλάξαντο πολεμίους ἔχειν,
 πτωχοὺς ἀλήτας εἰσορῶντες· ἀλλ' ὅμως
 οὐκ ἐξέδωκαν, οὐδ' ἀπήλασαν χθονός.
 ἐγὼ δὲ καὶ ζῶν καὶ θανὼν, ὅταν θάνω, 320
 πολλῶ σ' ἐπαίνῳ Θησέως, ὃ τῶν, πέλας
 ὑψηλὸν ἀρῶ καὶ λέγων τὰδ' εὐφρανῶ,
 ὥς εὖ τ' ἐδέξω καὶ τέκνοισιν ἦρκεσας
 τοῖς Ἑρακλείοις, εὐγενῆς δ' ἂν Ἑλλάδα
 σφῆζεις πατρῶαν δόξαν, ἐξ ἐσθλῶν δὲ φύς 325
 οὐδὲν κακίων τυγχάνεις γεγῶς πατρὸς

παύρων μετ' ἄλλων ἓνα γὰρ ἐν πολλοῖς ἴσως
εὔροις ἂν ὅστις ἐστὶ μὴ χείρων πατρός.

ΧΟ. αἰ ποθ' ἦδε γαῖα τοῖς ἀμηχάνοις
σὺν τῷ δικαίῳ βούλεται προσωφελεῖν. 330

τοιγὰρ πόνους δὴ μυρίους ὑπὲρ φίλων
ἤνεγκε, καὶ νῦν τόνδ' ἀγῶν' ὀρώ πέλας.

ΔΗ. σοί τ' εὖ λέλεκται, καὶ τὰ τῶνδ' αὐχῶ, γέρον,
τοιαῦτ' ἔσεσθαι μνημονεύσεται χάρις.

κἀγὼ μὲν ἀστῶν σύλλογον ποιήσομαι, 333

τάξω θ', ὅπως ἂν τὸν Μυκηναίων στρατὸν
πολλῇ δέχωμαι χειρί. πρῶτα μὲν σκοποὺς
πέμψω πρὸς αὐτὸν, μὴ λάθῃ με προσπεσών·
ταχὺς γὰρ Ἄργει πᾶς ἀνὴρ βοηδρόμος·
μάντευσ' ἀθροίσας θύσομαι. σὺ δ' ἐς δόμους 340

σὺν παισὶ χώρει, Ζηνὸς ἐσχάραν λιπών.
εἰσὶν γὰρ οἱ σοῦ, κἂν ἐγὼ θυραῖος ὦ,
μέριμναν ἔξουσ'. ἀλλ' ἴθ' ἐς δόμους, γέρον.

ΙΟ. οὐκ ἂν λίποιμι βωμόν. ἐξώμεσθα δὴ
ικέται μένοντες ἐνθάδ' εὖ πράξαι πόλιν· 345

ὅταν δ' ἀγῶνος τοῦδ' ἀπαλλαχθῆς καλῶς,
ἔμεν πρὸς οἴκους· θεοῖσι δ' οὐ κακίῳσι
χρώμεσθα συμμάχοισιν Ἀργείων, ἀναξ·
τῶν μὲν γὰρ Ἥρα προστατεῖ, Διὸς δάμαρ,
ἡμῶν δ' Ἀθάνα. φημὶ δ' εἰς εὐπραξίαν 350
καὶ τοῦθ' ὑπάρχειν, θεῶν ἀμεινόνων τυχεῖν·
νικωμένη γὰρ Παλλὰς οὐκ ἀνέξεται. ✓

3) ΧΟ. εἰ σὺ μέγ' αὐχεῖς, ἔτεροι στρ.

σοῦ πλέον οὐ μέλονται,
ὦ ξέν', Ἀργόθεν ἐλθών· 353
μεγαληγορίαισιν δέ γ' ἐμὰς
φρένας οὐ φοβήσεις.

μήπω ταῖς μεγάλαισιν οὕτω
καὶ καλλιχόροις Ἀθάναις
εἶη. σὺ δ' ἄφρων ὃ τ' Ἀργεῖ 360
Σθενέλου τύραννος·
ὃς πόλιν ἐλθὼν ἐτέραν
οὐδὲν ἐλάσσον' Ἀργους,
θεῶν ἱκτῆρας ἀλάτας
καὶ ἐμᾶς χθονὸς ἀντισχομένους 365
ξένος ὦν βιαίως
ἔλκεις, οὐ βασιλεύσιν εἵξας,
οὐκ ἄλλο δίκαιον εἰπών.
ποῦ ταῦτα καλῶς ἂν εἶη
παρά γ' εὖ φρονούσιν;
εἰρήνη μὲν ἔμοιγ' ἀρέσκει 370
σοὶ δ', ὦ κακόφρων ἄναξ,
λέγω, κεῖ πόλιν ἥξεις,
οὐχ οὕτως ἂν δοκεῖς κυρήσεις.
οὐ σοὶ μόνῃ ἔγγχος, οὐδ'
ἰτέα κατὰχαλκός ἐστιν. 375
ἀλλ', ὦ πολέμων ἐραστὰ,
μή μοι δορὶ συνταράξῃς
τὰν εὖ χαρίτων ἔχουσαν
πόλιν, ἀλλ' ἀνάσχου. 380

ΙΟ. ὦ παῖ, τί μοι σύννοιαν ὄμμασιν φέρων
ἥκεις; νέον τι πολεμίων λέγεις πέρι;
μέλλουσιν ἢ πάρεισιν ἢ τί πυνθάνει;
οὐ γάρ τι μὴ ψεύσῃ γε κήρυκος λόγος·
ὁ γὰρ στρατηγὸς εὐτυχῆς τὰ πρόσθεν ὦν 385
εἰσιν, σάφ' οἶδα, καὶ μάλ' οὐ σμικρὸν φρονῶν
ἐς τὰς Ἀθήνας. ἀλλὰ τῶν φρονημάτων
ὁ Ζεὺς κολαστὴς τῶν ἄγαν ὑπερφρονῶν.

ΔΗ. ἤκει στράτευμ' Ἀργεῖον Εὐρυσθεύς τ' ἀναξ·
 ἐγὼ νῦν αὐτὸς εἶδον. ἥνδρα γὰρ χρεῶν, 390
 ὅστις στρατηγεῖν φησ' ἐπίστασθαι καλῶς,
 οὐκ ἀγγέλοισι τοὺς ἐναντίους ὁρᾶν.
 πεδία μὲν οὖν γῆς ἐς τὰδ' οὐκ ἐφήκέ πω
 στρατὸν, λεπαίαν δ' ὀφρύνην καθήμενος
 σκοπεῖ, δόκησιν δὴ τίδ' ἂν λέγοιμί σοι, 395
 ποία προσύξει στρατόπεδόν τ' ἄνευ δορός,
 ἐν ἀσφαλεῖ τε τῆσδ' ἰδρύσεται χθονός.
 καὶ τὰμὰ μέντοι πάντ' ἄραρ' ἤδη καλῶς·
 πόλις τ' ἐν ὀπλοῖς σφάγια θ' ἡτοιμασμένα
 ἔστηκεν οἷς χρή ταῦτα τέμνεσθαι θεῶν, 400
 θυηπολεῖται δ' ἄστυ μάντεων ὕπο,
 τροπαῖά τ' ἐχθρῶν καὶ πόλει σωτήρια.
 χρησμῶν δ' αἰοιδούς πάντας εἰς ἐν ἀλίστας
 ἤλεγε καὶ βέβηλα καὶ κεκρυμμένα
 λόγια παλαιὰ, τῇδε γῇ σωτήρια. 405
 καὶ τῶν μὲν ἄλλων διάφορ' ἐστὶ θεσφάτων
 πόλλ'. ἐν δὲ πάντων γινῶμα ταυτὸν ἐμπρέπει·
 σφάξαι κελεύουσίν με παρθένον κόρη
 Δήμητρος, ἣτις ἐστὶ πατὴρ εὐγενούς.
 ἐγὼ δ' ἔχω μὲν, ὡς ὀρέσ, προθυμίαν 410
 τοσῆνδ' ἐς ὑμᾶς· παῖδα δ' οὐτ' ἐμὴν κτενῶ
 οὐτ' ἄλλον ἀστῶν τῶν ἐμῶν ἀναγκάσω
 ἄκουθ'· ἐκὰν δὲ τίς κακῶς οὕτω φρονεῖ,
 ὅστις τὰ φίλτατ' ἐκ χερῶν δώσει τέκνα;
 καὶ νῦν πικρὰς ἂν συστάσεις ἂν εἰσίδοις, 415
 τῶν μὲν λεγόντων ὡς δίκαιον ἦν ξένοις
 ἱκέταις ἀρήγειν, τῶν δὲ μωρίαν ἐμὴν
 κατηγορούντων· εἰ δὲ δὴ δράσω τόδε,
 οἰκείος ἤδη πόλεμος ἐξαρτῆται.

ταῦτ' οὖν ὄρα σὺ καὶ συνεξέυρισχ' ὅπως 420
αὐτοὶ τε σωθήσεσθε καὶ πέδον τόδε,
κάγω πολίταις μὴ διαβληθήσομαι.
οὐ γὰρ τυραννίδ' ὥστε βαρβάρων ἔχω
ἀλλ' ἦν δίκαια δρῶ, δίκαια πείσομαι.

ΧΟ. ἀλλ' ἦ πρόθυμον οὐσαν οὐκ ἐᾷ θεὸς 423

ξένοις ἀρήγειν τήνδε χρήζουσαν πόλιν;

ΙΟ. ὦ τέκν', ἔοιγμεν ναυτίλοισιν, οἵτινες
χειμῶνος ἐκφυγόντες ἄγριον μένος
ἐς χεῖρα γῆ συνῆψαν, εἴτα χερσόθεν
πνοαῖσιν ἠλάθησαν ἐς πόντον πάλιν. 430

οὕτω δὲ χῆμεις τῆσδ' ἀπωθούμεσθα γῆς,
ἤδη πρὸς ἀκταῖς ὄντες, ὡς σεσωσμένοι.
οἴμοι· τί δῆτ' ἔτερψας ὦ τάλαινά με
ἐλπίς τότ', οὐ μέλλουσα διατελεῖν χάριν;
συγγνωστὰ γάρ τοι καὶ τὰ τοῦδ', εἰ μὴ θέλει 435
κτείνειν πολιτῶν παῖδας. αἰνέσας δ' ἔχω
καὶ τάνθ'· εἰ θεοῖσι δὴ δοκεῖ τάδε
πράσσειν ἔμ', οὗτοι σοὶ γ' ἀπόλλυται χάρις.

ὦ παῖδες, ὑμῖν δ' οὐκ ἔχω τί χρήσομαι.
ποῖ τρεψόμεσθα; τίς γὰρ ἄστεπτος θεῶν; 440
ποῖον δὲ γαίας ἔρκος οὐκ ἀφίγμεθα;
ὀλούμεθ', ὦ τέκν', ἐκδοθησόμεσθα δῆ.

κάμου μὲν οὐδὲν εἴ με χρήθαι μέλει,
πλὴν εἴ τι τέρψω τοὺς ἐμούς ἐχθροὺς θανάων.
ὕμᾱς δὲ κλαίω καὶ κατοικτείρω, τέκνα, 445
καὶ τὴν γεραιὰν μητέρ' Ἀλκμήνην πατρός.

ὦ δυστάλαινα τοῦ μακροῦ βίου σέθεν
τλήμων δὲ κάγω, πολλὰ μοχθήσας μάτην.
χρῆν χρῆν ἄρ' ἡμᾶς ἀνδρὸς εἰς ἐχθροῦ χέρας
πεσόντας αἰσχροῶς καὶ κακῶς λιπεῖν βίον. 450

ἀλλ' οἷσθ' ὃ μοι σύμπραξον; οὐχ ἅπαντα γὰρ
 πέφενγεν ἐλπίς τῶνδ' ἐμοὶ σωτηρίας.
 ἔμ' ἔκδος Ἀργείοισιν ἀντὶ τῶνδ', ἀναξ,
 καὶ μήτε κινδύνευσω σωθήτω τέ μοι
 τέκν'. οὐ φιλεῖν δεῖ τὴν ἐμὴν ψυχὴν ἔγω. 455
 μάλιστα δ' Εὐρυσθεὺς με βούλοιτ' ἂν λαβὼν
 τὸν Ἡράκλειον σύμμαχον καθυβρίσαι
 σκαιὸς γὰρ ἀνὴρ. τοῖς σοφοῖς δ' εὐκτὸν σοφῷ
 ἔχθραν συνάπτειν, μᾶμαθεῖ φρονήματι
 πολλῆς γὰρ αἰδοῦς κάτυχής τις ἂν τίχοι. 460

ΧΟ. ὦ πρέσβυ, μή νυν τήνδ' ἐπαιτιῶ πόλιν
 τάχ' ἂν γὰρ ἡμῖν κέρδος, ἀλλ' ὅμως κακὸν
 γένοιτ' ὄνειδος ὥς ξένους προὐδῶκαμεν.

ΔΗ. γενναῖα μὲν τάδ' εἶπας, ἀλλ' ἀμήχανα.
 οὐ σοῦ χατίζων δεῦρ' ἀναξ στρατηλατεῖ, 465
 τί γὰρ γέροντος ἀνδρὸς Εὐρυσθεῖ πλέον
 θανόντος; ἀλλὰ τούσδε βούλεται κταεῖν.
 δεινὸν γὰρ ἐχθροῖς βλαστάνουτες εὐγενεῖς
 νεανίαι τε καὶ πατρὸς μεμνημένοι
 λύμης· ἃ κείνον πάντα προσκοπεῖν χρεών. 470
 ἀλλ' εἴ τιν' ἄλλην οἶσθα καιριωτέραν
 βουλήν, ἐτοίμαξ', ὥς ἔγωγ' ἀμήχανος
 χρησμῶν ἀκούσας εἰμὶ καὶ φόβου πλέως.

ΜΑΚΑΡΙΑ.

ξένοι, θράσος μοι μηδὲν ἐξόδοις ἐμαῖς
 προσθήτε· πρῶτον γὰρ τόδ' ἐξαιτήσομαι· 475
 γυναικί. γὰρ συγὴ τε καὶ τὸ σωφρονεῖν
 κάλλιστον, εἴσω θ' ἥσυχον μένειν δόμων.
 τῶν σῶν δ' ἀκούσας, Ἰόλεως, στεναγμάτων,
 ἐξῆλθον, οὐ ταχθεῖσα πρεσβεύειν γένους.

- ἀλλ' εἰμὶ γάρ πως πρόσφορος· μέλει δέ μοι 480
 μάλιστ' ἀδελφῶν τῶνδε, κάμαντῆς πέρι
 θέλω πυθέσθαι, μὴ 'πὶ τοῖς πάλοι κακοῖς
 προσκείμενόν τι πῆμα σὴν δάκνει φρένα.
- ΙΟ. ὦ παῖ, μάλιστα σ' οὐ νεωστὶ δὴ τέκνων 483
 τῶν Ἑρακλείων ἐνδίκως αἰνεῖν ἔχω.
 ἡμῖν δὲ δόξας εὖ προχωρῆσαι δόμος
 πάλιν μεθέστηκε· αὐθις ἐς τὰ μῆχανον
 χρησμών γὰρ ῥόδους φησι σημαίνειν ὅδε
 οὐ ταῦρον οὐδὲ μόσχον, ἀλλὰ παρθένον
 σφάζει κελεύειν πατὴρ ἥτις εὐγενοῦς, 490
 εἰ χρὴ μὲν ἡμᾶς, χρὴ δὲ τήνδ' εἶναι πόλιν.
 ταῦτ' οὖν ἀμχανοῦμεν· οὔτε γὰρ τέκνα
 σφάζειν ὅδ' αὐτοῦ φησιν οὔτ' ἄλλου τινός.
 καὶ μοι λέγει μὲν οὐ σαφῶς, λέγει δέ πως,
 εἰ μὴ τι τούτων ἐξαμχανήσομεν, 495
 ἡμῖς μὲν ἄλλην γαίαν εὕρισκειν τινά,
 αὐτὸς δὲ σῶσαι τήνδε βούλεται χθόνα.
- ΜΑ. ἐν τῷδε κάχόμεσθα σωθῆναι λόγῳ·
- ΙΟ. ἐν τῷδε, τᾶλλα γ' εὐτυχῶς πεπραγότες. (†)
- ΜΑ. μὴ νυν τρέσῃς ἔτ' ἐχθρόν· Ἀργεῖον δόρυν· 500
 ἐγὼ γὰρ αὐτὴ πρὶν κελευσθῆναι, γέρον,
 θνήσκειν ἐτοίμη· καὶ παρίστασθαι σφαγῇ.
 τί φήσομεν γὰρ, εἰ πόλις μὲν ἀξιοῖ
 κίνδυνον ἡμῶν οὔνεκ' αἰρεσθαι μέγαν,
 αὐτοὶ δὲ προστιθέντες ἄλλοισιν πόνους, 505
 παρὸν σεσῶσθαι, φευξόμεσθα μὴ θανεῖν;
 οὐ δῆτ', ἐπεὶ τοι καὶ γέλωτος ἄξια,
 στένειν μὲν ἰκέτας δαιμόνων καθημένους,
 πατὴρ δ' ἐκείνου φύντας οὐ πεφύκαμεν,
 κακοὺς ὀρᾶσθαι· ποῦ τὰδ' ἐν χρηστοῖς πρέπει; 510

- κάλλιον, οἶμαι, τῆσδ', ἂ μὴ τύχοι ποτὲ,
 πόλεως ἀλούσης χεῖρας εἰς ἐχθρῶν πεσεῖν,
 κᾶπειτα δεινὰ πατρός οὔσαν εὐγενοῦς
 παθοῦσαν Ἀιδην μηδὲν ἦσσαν εἰσιδεῖν.
 ἀλλ' ἐκπεσοῦσα τῆσδ' ἀλητεύσω χθονός, 515
 κοῦκ αἰσχυνοῦμαι δῆτ', ἐὰν δὴ τις λέγῃ,
 τί δεῦρ' ἀφίκεσθ' ἱκεσίοισι σὺν κλάδοις,
 αὐτοὶ φιλοψυχοῦντες; ἔξιτε χθονός
 κακοὺς γὰρ ἡμεῖς οὐ προσωφελήσομεν.
 ἀλλ' οὐδὲ μέντοι, τῶνδε μὲν τεθνηκότων, 520
 αὐτῇ δὲ σωθεῖς, ἐλπιδ' εὖ πράξειν ἔχω·
 πολλοὶ γὰρ ἤδη τῇδε προὔδοσαν φίλους.
 τίς γὰρ κόρην ἔρημον ἢ δάμαρτ' ἔχειν
 ἢ παιδοποιεῖν ἐξ ἐμοῦ βουλήσεται;
 οὐκοῦν θανεῖν ἄμεινον ἢ τούτων τυχεῖν 525
 ἀναξίαν. ἄλλῃ δὲ καὶ πρέπει τινὲ
 μᾶλλον τάδ', ἥ τις μὴ ᾽πίσημος ὥς ἐγώ.
 ἡγείσθ' ὅπου δεῖ σῶμα κατθανεῖν τόδε,
 καὶ στεμματοῦτε καὶ κατάρχεσθ', εἰ δοκεῖ
 νικᾶτε δ' ἐχθρούς· ἦδε γὰρ ψυχὴ πάρα 530
 ἐκοῦσα κοῦκ ἄκουσα· καῖσαγγέλλομαι
 θνήσκειν ἀδελφῶν τῶνδε κάμαυτῆς ὕπερ.
 εὖρημα γὰρ τοι μὴ φιλοψυχοῦς' ἐγὼ
 κάλλιστον ἠῦρηκ', εὐκλεῶς λιπεῖν βίον.
 XO. φεῦ φεῦ, τί λέξω, παρθένου μέγαν λόγον 535
 κλύων, ἀδελφῶν ἢ πάρος θέλει θανεῖν;
 τούτων τίς ἂν λέξειε γενναίους λόγους
 μᾶλλον, τίς ἂν δράσειεν ἀνθρώπων ἔτι;
 IO. ὦ τέκνον, οὐκ ἔστ' ἄλλοθεν τὸ σὺν κᾶρα,
 ἀλλ' ἐξ ἐκείνου σπέρμα τῆς θείας φρενός 540
 πέφυκας Ἡρακλῆος· οὐδ' αἰσχύνομαι

τοῖς σοῖς λόγοισι, τῇ τύχῃ δ' ἀλγύνομαι.
 ἀλλ' ἢ γένοιτ' ἂν ἐνδικωτέρως φράσω·
 πάσας ἀδελφὰς τῆσδε δεῦρο χρῆ καλεῖν,
 καὶ ἢ λαχοῦσα θνήσκέτω γένους ὕπερ· 545
 σὲ δ' οὐ δίκαιον κατθανεῖν ἄνευ πάλου.

ΜΑ. οὐκ ἂν θάνοιμι τῇ τύχῃ λαχοῦσ' ἐγώ·
 χάρις γὰρ οὐ πρόσεστι· μὴ λέξης, γέρον.
 ἀλλ' εἰ μὲν ἐνδέχασθε, καὶ βούλεσθέ μοι
 χρῆσθαι προθύμῳ, τὴν ἐμὴν ψυχὴν ἐγώ 550
 δίδωμ' ἐκούσα τοῖσδ', ἀναγκασθεῖσα δ' οὔ.

ΙΟ. φεῦ.
 ὅδ' αὖ λόγος σοι τοῦ πρὶν εὐγενέστερος·
 κακῆϊνος ἦν ἄριστος, ἀλλ' ὑπερφέρεις
 τόλμῃ τε τόλμῃ καὶ λόγῳ χρηστῷ λόγον. 555
 οὐ μὴν κελεύω γ', οὐδ' ἀπεννέπω, τέκνον,
 θνήσκειν σ'· ἀδελφούς δ' ὠφελεῖς θανούσα σοίς.

ΜΑ. σοφῶς κελεύεις· μὴ τρέσης μιάσματος
 τοῦμοῦ μετασχεῖν, ἀλλ' ἐλευθέρως θάνω.
 ἔπου δέ, πρέσβυ· σῇ γὰρ ἐνθανεῖν χερὶ 560
 θέλω· πέπλοις δὲ σώμ' ἐμὸν κρύψον παρών·
 ἐπεὶ σφαγῆς γε πρὸς τὸ δεινὸν εἰμ' ἐγώ,
 εἴπερ πέφυκα πατρός οὔπερ εὔχομαι.

ΙΟ. οὐκ ἂν δυναίμην σὺ παρεστάναι μόρφ.
 ΜΑ. σὺ δ' ἀλλὰ τοῦδε χρῆζε, μὴ μ' ἐν ἄρσένων, 565
 ἀλλ' ἐν γυναικῶν χερσὶν ἐκπνεῦσαι βίον.

ΔΗ. ἔσται τάδ', ὦ τάλαινα παρθένων· ἐπεὶ
 καὶ μοι τόδ' αἰσχρὸν, μὴ σε κοσμήσαι καλῶς,
 πολλῶν ἑκατι, τῆς τε σῆς εὐψυχίας
 καὶ τοῦ δικαίου· τλημονεστάτην δὲ σὲ 570
 πασῶν γυναικῶν εἶδον ὀφθαλμοῖς ἐγώ.
 ἀλλ' εἴ τι βούλει τοῦσδε τὸν γέροντά τε.

- χῶρει προσειποῦς' ὕστατον πρόσφθεγμα δῆ.
 ΜΑ. ὦ χαῖρε, πρέσβυ, χαῖρε, καὶ δίδασκέ μοι
 τοιούσδε τούσδε παῖδας, ἐς τὸ πᾶν σοφούς, 575
 ὥσπερ σύ· μηδὲν μᾶλλον ἀρκέσουσι γάρ.
 πειρώ δὲ σῶσαι μὴ θανεῖν πρόθυμος ὦν
 σοὶ παῖδές ἐσμεν· σαῖν χεροῖν τεθράμμεθα.
 ὀρᾶς δὲ καμὲ τὴν ἐμὴν ὥραν γάμου
 διδούσαν ἀντὶ τῶνδε κατθανουμένην. 580
 ὑμεῖς τ', ἀδελφῶν ἢ παροῦς' ὀμιλία,
 εὐδαιμονοῖτε, καὶ γένοιθ' ὑμῖν ὅσων
 ἢ 'μὴ πάροιθεν καρδία σφαγήσεται.
 καὶ τὸν γέροντα τὴν τ' ἔσω γραῖαν δόμων
 τιμᾶτε πατὸς μητέρ' Ἀλκμήνην ἐμοῦ 585
 ξένους τε τούσδε. κἂν ἀπαλλαγὴ πόνων
 καὶ νόστος ὑμῖν εὐρεθῇ ποτ' ἐκ θεῶν,
 μέμνησθε τὴν σῴτειραν ὡς θάψαι χρεῶν
 κάλλιστά τοι δίκαιον· οὐ γὰρ ἐνδεής
 ὑμῖν παρέστην, ἀλλὰ προὔθανον γένους. 590
 τὰδ' ἀντὶ παλδων ἐστὶ μοι κειμήλια
 καὶ παρθενείας, εἴ τι δὴ κατὰ χθονός·
 εἴη γε μέντοι μηδέν. εἰ γὰρ ἔξομεν
 κακῇ μερίμνας οἱ θανούμενοι βροτῶν,
 οὐκ οἶδ' ὅποι τις τρέψεται· τὸ γὰρ θανεῖν 595
 κακῶν μέγιστον φάρμακον νομίζεται.
 ΙΟ. ἀλλ', ὦ μέγιστον ἐκπρέπουσ' εὐψυχία,
 πασῶν γυναικῶν, ἴσθι, τιμιωτάτη
 καὶ ζῶσ' ὑφ' ἡμῶν καὶ θανούσ' ἔσει πολὺ·
 καὶ χαῖρε· δυσφημεῖν γὰρ ἄξομαι θεᾶν, 600
 ἣ σὸν κατήρκαι σῶμα, Δήμητρος κόρην.
 ὦ παῖδες, οἰχόμεσθα· λύεται μέλη
 λύπη· λάβεσθε κεῖς ἔδραν μ' ἐρεῖσατε

αὐτοῦ πέπλοισι τοῖσδε κρύψαντες, τέκνα.

ὥς οὔτε τούτοις ἥδομαι πεπραγμένοις, 605

χρησμοῦ τε μὴ κρανθέντος οὐ βιώσιμον·
μελίων γὰρ ἄτη· συμφορὰ δὲ καὶ τάδε.

ΧΟ. οὐτινὰ φημι θεῶν ἄτερ ὄλβιον, οὐ βαρύποτμον
ἄνδρα γενέσθαι, [στρ.

οὐδὲ τὸν αὐτὸν αἰεὶ βεβάναι δόμον 610

εὐτυχίᾳ· παρὰ δ' ἄλλαν ἄλλα

μοῖρα διώκει·

τὸν μὲν ἀφ' ὑψηλῶν βραχὺν ὥκισε,

τὸν δ' ἄλγῃσιν εὐδαίμονα τεύχει.

μόρσιμα δ' οὐτι φυγεῖν θέμις· οὐ σοφία τις
ἀπώσεται· 615

ἀλλὰ μάταν ὁ πρόθυμος αἰεὶ πόνον ἔξει.

ἀλλὰ σὺ μὴ προπίπνων τὰ θεῶν φέρε, μηδ'
ὑπεράλγει [ἀντιστρ.

φροντίδα λύπᾳ· 620

εὐδόκιμον γὰρ ἔχει θανάτου μέρος

ἂ μελέα πρό τ' ἀδελφῶν καὶ γᾶς,

οὐδ' ἀκλεῆς νιν

δόξα πρὸς ἀνθρώπων ὑποδέξεται·

ἂ δ' ἀρετὰ βαίνει διὰ μόχθων· 625

ἄξια μὲν πατρὸς, ἄξια δ' εὐγενίας τάδε γίγνεται.

εἰ δὲ σέβεις θανάτους ἀγαθῶν, μετέχω σοι.

ΘΕΡΑΠΩΝ.

ὦ τέκνα, χαίρετ'. Ἰόλεως δὲ ποῦ γέρων 630

μήτηρ τε πατρὸς τῇσδ' ἔδρας ἀποστατεῖ;

ΙΟ. πάρεσμεν, οἷα δὴ γ' ἐμοῦ παρουσία.

ΘΕ. τί χρήμα κείσαι καὶ κατηφές ὅμμ' ἔχεις;

ΙΟ. φροντίς τις ἦλθ' οἰκείος, ἣ συνευχόμην.

- ΘΕ. ἔπαιρέ νυν σεαυτὸν, ὀρθωσον κἀρα. 635
 ΙΟ. γέροντές ἐσμεν κοῦδαμῶς ἐρρώμεθα.
 ΘΕ. ἦκω γε μέντοι χάρμα σοι φέρων μέγα.
 ΙΟ. τίς δ' εἰ σύ; ποῦ σοι συντυχῶν ἀμνημονῶ;
 ΘΕ. "Τλλου πενέστης· οὐ με γινώσκεις ὄρων;
 ΙΟ. ὦ φίλταθ', ἦκεις ἄρα σωτὴρ νῶν βλάβης; 640
 ΘΕ. μάλιστα· καὶ πρὸς γ' εὐτυχεῖς τὰ νῦν τάδε.
 ΙΟ. ὦ μήτερ ἐσθλοῦ παιδὸς, Ἀλκμήνην λέγω,
 ἔξελθ', ἄκουσον τούσδε φιλτάτους λόγους.
 πάλαι γὰρ ὠδίνουσα τῶν ἀφυγμένων
 ψυχὴν ἐτήκου νόστος εἰ γενήσεται. 645

ΑΛΚΜΗΝΗ.

- τί χρῆμ' αὐτῆς πᾶν τόδ' ἐπλήσθη στέγος;
 Ἴόλαε, μὼν τίς σ' αὐτὴν βιάζεται παρῶν
 κῆρυξ ἀπ' Ἀργούς; ἀσθενὴς μὲν ἦ γ' ἐμὴ
 ῥώμη, τοσόνδε δ' εἰδέναι σε χρῆ, ξένε,
 οὐκ ἔστ' ἄγειν σε τούσδ' ἐμοῦ ζώσης ποτέ. 650
 ἦ τᾶρ' ἐκείνου μὴ νομιζοίμην ἐγὼ
 μήτηρ ἔτ'· εἰ δὲ τῶνδε προσθίξει χερσὶ,
 δυοῖν γερόντοιιν οὐ καλῶς ἀγωνιεῖ.
 ΙΟ. θάρσει, γεραιὰ, μὴ τρέσης, οὐκ Ἀργόθεν
 κῆρυξ ἀφίκται, πολεμίους λόγους ἔχων. 655
 ΑΛ. τί γὰρ βοὴν ἔστησας ἀγγελον φόβου;
 ΙΟ. σέ, πρόσθε ναοῦ τοῦδ' ὅπως βαλεῖς πέλας.
 ΑΛ. οὐκ ἦσμεν ἡμεῖς ταῦτα· τίς γὰρ ἐσθ' ὕδε;
 ΙΟ. ἦκοντα παῖδα παιδὸς ἀγγέλλει σέθεν.
 ΑΛ. ὦ χαῖρε καὶ σὺ τοῖσδε τοῖς ἀγγέλμασιν. 660
 ἀτὰρ τί χώρα τῇδε προσβαλὼν πόδα
 ποῦ νῦν ἄπεστι; τίς νυν εἶργε συμφορὰ
 σὺν σοὶ φανέντα δεῦρ' ἐμὴν τέρψαι φρένα;

- ΘΕ. στρατὸν καθίζει τάσσεται θ' ὃν ἦλθ' ἔχων.
 ΑΔ. τοῦδ' οὐκέθ' ἡμῖν τοῦ λόγου μέτεστι δῆ. 663
 ΙΟ. μέτεστιν ἡμῶν δ' ἔργον ἱστορεῖν τάδε.
 ΘΕ. τί δῆτα βούλει τῶν πεπραγμένων μαθεῖν;
 ΙΟ. πόσον τι πλήθος συμμάχων πάρεστ' ἔχων;
 ΘΕ. πολλοὺς ἀριθμὸν δ' ἄλλον οὐκ ἔχω φράσαι.
 ΙΟ. ἴσασιν, οἶμαι, ταῦτ' Ἀθηναίων πρόμοι. 670
 ΘΕ. ἴσασι καὶ δὴ λαὶν ἐστηκεν κέρας.
 ΙΟ. ἤδη γὰρ ὡς ἐς ἔργον ὥπλισται στρατός;
 ΘΕ. καὶ δὴ παρήκται σφάγια τάξεων πάρος.
 ΙΟ. πόσον τι δ' ἔστ' ἀπῶθεν Ἀργεῖον δόρυ;
 ΘΕ. ὥστ' ἐξορᾶσθαι τὸν στρατηγὸν ἐμφανῶς. 675
 ΙΟ. τί δρῶντα; μῶν τάσσοντα πολεμίων στίχας;
 ΘΕ. ἡκάζομεν ταῦτ'· οὐ γὰρ ἐξηκούομεν.
 ἀλλ' εἰμ' ἐρήμους δεσπότας τοῦμὸν μέρος
 οὐκ ἂν θέλοιμι πολεμίοισι συμβαλεῖν.
 ΙΟ. καῶγωγε σὺν σοί· ταῦτά γὰρ φροντίζομεν, 680
 φίλοις παρόντες, ὡς ἔοιγμεν, ὠφελεῖν.
 ΘΕ. ἥκιστα πρὸς σοῦ μῶρον ἦν εἰπεῖν ἔπος.
 ΙΟ. καὶ μὴ μετασχεῖν γ' ἀλκίμου μάχης φίλοις.
 ΘΕ. οὐκ ἔστ' ἐν ὄψει τραῦμα, μὴ δρώσης χερός.
 ΙΟ. τί δ'; οὐ θένοίμιν κἂν ἐγὼ δι' ἀσπίδος; 685
 ΘΕ. θένοις ἂν, ἀλλὰ πρόσθεν αὐτὸς ἂν πέσοις.
 ΙΟ. οὐδεὶς ἔμ' ἐχθρῶν προσβλέπων ἀνέξεται.
 ΘΕ. οὐκ ἔστιν, ὦ τᾶν, ἢ ποτ' ἦν ῥώμη σέθεν.
 ΙΟ. ἀλλ' οὖν μαχοῦμαί γ' ἀριθμὸν οὐκ ἐλάσσοσι.
 ΘΕ. σμικρὸν τὸ σὺν σήκωμα προστίθης φίλοις. 690
 ΙΟ. μὴ τοί μ' ἔρυκε δρᾶν παρσκευασμένον.
 ΘΕ. δρᾶν μὲν σύ γ' οὐχ οἴός τε, βούλεσθαι δ' ἴσως.
 ΙΟ. ὡς μὴ μενοῦντα τᾶλλα σοι λέγειν πάρα.
 ΘΕ. πῶς οὖν ὀπλίταις τευχέων ἕτερ φανεί;

- ΙΟ. ἔστ' ἐν δόμοισιν ἔνδον αἰχμάλωθ' ὅπλα 695
τοῖσδ', οἷσι χρησόμεσθα ἀποδώσομεν
ζῶντες· θανόντας δ' οὐκ ἀπαιτήσῃ θεός.
ἀλλ' εἴσιθ' εἴσω ἀπὸ πασσάλων ἐλὼν
ἐνεγχ' ὀπλίτην κόσμον ὡς τάχιστα μοι.
αἰσχροὺς γὰρ οἰκούρημα γίγνεται τόδε, 700
τοὺς μὲν μάχεσθαι, τοὺς δὲ δειλὰ μένειν.
- ΧΟ. λῆμα μὲν οὐπω στόρνυσι χρόνος
τὸ σὸν, ἀλλ' ἡβᾷ· σῶμα δὲ φρουδόν.
τί πονεῖς ἄλλως; ἂ σέ μὲν βλάβῃ,
σμικρὰ δ' ὀνήσει πόλιν ἡμετέραν. 705
χρὴ γνωσιμαχεῖν σὴν ἡλικίαν,
τὰ δ' ἀμήχαν' ἔαν. οὐκ ἔστιν ὅπως
ἥβην κτήσῃ πάλιν αὖθις.
- ΑΛ. τί χρήμα μέλλεις σῶν φρενῶν οὐκ ἔνδον ὦν
λιπεῖν μ' ἔρημον σὺν τέκνοισι τοῖς ἐμοῖς; 710
- ΙΟ. ἀνδρῶν γὰρ ἀλκή· σοὶ δὲ χρὴ τούτων μέλειν.
- ΑΛ. τί δ', ἦν θάνης σὺ, πῶς ἐγὼ σωθήσομαι;
- ΙΟ. παιδὸς μελήσει παισὶ τοῖς λελειμμένοις.
- ΑΛ. ἦν δ' οὖν, ὃ μὴ γένοιτο, χρήσωνται τύχῃ;
- ΙΟ. οἶδ' οὐ προδώσουσίν σε, μὴ τρέσης, ξένοι. 715
- ΑΛ. τοσόνδε γάρ τοι θάρσος, οὐδὲν ἄλλ' ἔχω.
- ΙΟ. καὶ Ζηνὶ τῶν σῶν, οἶδ' ἐγὼ, μέλει πόνων.
- ΑΛ. φεῦ·
Ζεὺς ἐξ ἐμοῦ μὲν οὐκ ἀκούσεται κακῶς·
εἰ δ' ἔστιν ὅσιος αὐτὸς οἶδεν εἰς ἐμέ.
- ΘΕ. ὕπλων μὲν ἤδη τήνδ' ὀρᾷς παντευχίαν, 720
φθάνοις δ' ἂν οὐκ ἂν τοῖσδε σὸν κρύπτων δέμας.
ὡς ἐγγυὺς ἀγῶν, καὶ μάλιστ' Ἄρης στρυγεῖ
μέλλοντας· εἰ δὲ τευχέων φοβεῖ βάρος,
νῦν μὲν πορεύου γυμνός, ἐν δὲ τάξεσιν

- κόσμῳ πυκάζου τῷδ'· ἐγὼ δ' οἶσω τέως. 725
- ΙΟ. καλῶς ἔλεξας· ἀλλ' ἐμοὶ πρόχειρ' ἔχων
τεύχη κόμιζε, χειρὶ δ' ἔνθεσ' ὀξύην,
λαιόν τ' ἔπαιρε πῆχυν, εὐθύνων πόδα.
- ΘΕ. ἡ παιδαγωγεῖν γὰρ τὸν ὀπλίτην χρεών·
- ΙΟ. ὄρνιθος οὐνεκ' ἀσφαλῶς πορευτέον. 730
- ΘΕ. εἴθ' ἦσθα δυνατὸς δρᾶν ὅσον πρόθυμος εἶ.
- ΙΟ. ἔπειγε· λειφθεὶς δεινὰ πείσομαι μάχης.
- ΘΕ. σύ τοι βραδύνεις κοῦκ ἐγὼ δοκῶν τι δρᾶν.
- ΙΟ. οὐκουν ὀρᾶς μου κῶλον ὥς ἐπείγεται;
- ΘΕ. ὀρῶ δοκοῦντα μᾶλλον ἢ σπεύδοντά σε. 735
- ΙΟ. οὐ ταυτὰ λέξεις, ἡνίκ' ἂν λεύσσης μ' ἐκεῖ.
- ΘΕ. τί δρῶντα; βουλοίμην δ' ἂν εὐτυχοῦντά γε.
- ΙΟ. δι' ἀσπίδος θείνοντα πολεμίων τινά.
- ΘΕ. εἰ δήποθ' ἤξομέν γε. τοῦτο γὰρ φόβος.
- ΙΟ. φεῦ
εἴθ', ὦ βραχίων, οἶον ἡβήσαντά σε 740
μεμνήμεθ' ἡμεῖς, ἡνίκα ξὺν Ἡρακλεῖ
Σπάρτην ἐπόρθεις, σύμμαχος γένοιό μοι
τοιοῦτος, οἷος ἂν τροπὴν Εὐρυσθέως
θείην· ἐπεὶ τοι καὶ κακὸς μένειν δόρυ.
ἔστιν δ' ἐν ὀλβῳ καὶ τόδ' οὐκ ὀρθῶς ἔχον, 745
εὐψυχίας δόκησις· οἰόμεσθα γὰρ
τὸν εὐτυχοῦντα πάντ' ἐπίστασθαι καλῶς. ✓
- (1) ΧΟ. γὰ καὶ παννύχιος σελάνα στρ.
καὶ λαμπρόταται θεοῦ
φαεσιμβρότου αὐγαί, 750
ἀγγελίαν μοι ἐνέγκαιτ',
ἱακχήσατε δ' οὐρανῷ
καὶ παρὰ θρόνον ἀρχέταν
γλαυκᾶς τ' ἐν Ἀθάνας.

μέλλω τᾶς πατριώτιδος γᾶς, 755

μέλλω περὶ τῶν δόμων

ικέτας ὑποδεχθεῖς,

κίνδυνον πολὺν τεμεῖν σιδάρφ.

δεινὸν μὲν πόλιν ὡς Μυκῆνας ἀντιστρ. 760

εὐδαίμονα καὶ δορὸς

πολυαίνετόν ἀλκᾶ

μῆνιν ἐμᾶ χθονὶ κεύθειν

κακὸν δ' ὦ πόλις, εἰ ξένους

ικτήρας παραδώσομεν

κελεύσμασιν Ἄργους. 765

Ζεὺς μοι ξύμμαχος, οὐ φοβοῦμαι,

Ζεὺς μοι χάριν ἐνδίκως

ἔχει· οὐποτε θνατῶν

ἥσσονες ἵπαρ' ἐμοὶ θεοὶ φανοῦνται.

ἀλλ', ὦ πότνια, σὸν γὰρ οὐδας στρ. 770

γᾶς σὸν καὶ πόλις, ἃς σὺ μάτηρ

δέσποινά τε καὶ φύλαξ,

πόρευσον ἄλλα τὸν οὐ δικαίως

τᾷδ' ἐπάγοντα δορυσσόγητα

στρατὸν Ἀργόθεν· οὐ γὰρ ἐμᾶ γ' ἀρετᾶ 775

δίκαιός εἰμ' ἐκπεσεῖν μελάθρων.

ἐπεὶ σοι πολύθυστος αἶε ἀντιστρ.

τιμὰ κραίνεται, οὐδὲ λήθει

μηνῶν φθινὰς ἀμέρα,

νέων τ' αἰοιδαὶ χορῶν τε μολπαί. 780

ἀνεμόεντι δὲ γᾶς ἐπ' ὄχθῃ

ὀλολύγματα παννυχίοις ὑπὸ παρ-

θένων ἱακχεῖ ποδῶν κρότοισιν.

ΘΕ. δέσποινα, μύθους σοὶ τε συντομωτάτους

κλύειν ἐμοὶ τε τῷδε καλλίστους, φέρω. 785

νικῶμεν ἐχθροὺς, καὶ τροπαῖ' ἰδρύεται
παντευχίαν ἔχοντα πολεμίων σέθεν.

ΑΛ. ὦ φίλταθ', ἦδε σ' ἡμέρα διήλασεν
ἡλευθερώσθαι τοῖσδε τοῖς ἀγγέλμασιν.
μῖας δέ μ' οὐπω συμφορὰς ἐλευθεροῖς· 790
φόβος γὰρ εἴ μοι ζῶσιν οὓς ἐγὼ θέλω.

ΘΕ. ζῶσιν μέγιστόν γ' εὐκλεεῖς κατὰ στρατόν.

ΑΛ. ὁ μὲν γέρων οὖν ἔστιν Ἰόλεως ἔτι;

ΘΕ. μάλιστα, πράξας γ' ἐκ θεῶν κάλλιστα δῆ.

ΑΛ. τί δ' ἔστι; μὲν τι κεδνὸν ἡγωνίζετο; 795

ΘΕ. νέος μεθέστηκε' ἐκ γέροντος αὐθις αὖ.

ΑΛ. θαυμάστ' ἔλεξας· ἀλλὰ σ' εὐτυχῇ φίλων
μάχης ἀγῶνα πρῶτον ἀγγεῖλαι θέλω.

ΘΕ. εἰς μου λόγος σοι πάντα σημαίνει τάδε·
ἐπεὶ γὰρ ἀλλήλοισιν ὀπλίτην στρατὸν 800
κατὰ στόμ' ἐκτείνοντες ἀντετάξαμεν,
ἐκβὰς τεθρίππων Ὕλλος ἀρμάτων πόδα,
ἔστη μέσοισιν ἐν μεταιχμίῳις δορός.

κᾶπειτ' ἔλεξεν, ὃ στρατῆγ', ὅς Ἀργόθεν
ἦκεις, τί τήνδε γαῖαν οὐκ εἰάσαμεν; 805

καὶ τὰς Μυκήνας οὐδὲν ἐργάσει κακὸν
ἀνδρὸς στερήσας· ἀλλ' ἐμοὶ μόνος μόνῃ
μάχην συνάψας, ἥ κτανὼν ἄγου λαβὼν
τοὺς Ἡρακλείους παῖδας, ἥ θανὼν ἐμοὶ
τιμὰς πατρώους καὶ δόμους ἔχειν ἄφες. 810
στρατὸς δ' ἐπήνεσ', ἔς τ' ἀπαλλαγὰς πόνου
καλῶς λελέχθαι μῦθον ἔς τ' εὐψυχίαν.

ὁ δ' οὔτε τοὺς κλύοντας αἰδεσθεῖς λόγων
οὔτ' αὐτὸς αὐτοῦ δειλίαν, στρατηγὸς ὢν,
ἐλθεῖν ἐτόλμησ' ἐγγὺς ἀλκίμου δορός, 815
ἀλλ' ἦν κάκιστος· εἶτα τοιοῦτος γειῶς

τοὺς Ἡρακλείους ἦλθε δουλώσων γόνους.
 "Τλλος μὲν οὖν ἀπώχκετ' ἐς τάξιν πάλιν·
 μάντεις δ', ἐπειδὴ μονομάχου δι' ἀσπίδος
 διαλλαγὰς ἔγνωσαν οὐ τελουμένας, 820
 ἔσφαζον, οὐκ ἔμελλον, ἀλλ' ἀφίεσαν
 λαιμῶν βροτείων εὐθύς οὖριον φόνον.
 οἱ δ' ἄρματ' εἰσέβαινον, οἱ δ' ὑπ' ἀσπίδων
 πλευραῖς ἔκρυπτον πλευρ'. Ἀθηναίων δ' ἀναξ
 στρατῷ παρήγγελλ' οἷα χρὴ τὸν εὐγενή· 825
 "ὦ ξυμπολῖται, τῇ τε βοσκούσῃ χθονὶ
 καὶ τῇ τεκούσῃ νῦν τιν' ἀρκέσαι χρεών."
 ὁ δ' αὖ τό τ' Ἄργος μὴ καταισχύναι θέλει
 καὶ τὰς Μυκήνας συμμάχους ἐλίσσετο.
 ἐπεὶ δ' ἐσήμεν' ὄρθιον Τυρσηνικῇ 830
 σάλπιγγι, καὶ συνήψαν ἀλλήλοις μάχην,
 πόσον τιν' αὐχεῖς πάταγον ἀσπίδων βρέμειν,
 πόσον τινὰ στεναγμὸν οἰμωγὴν θ' ὁμοῦ;
 τὰ πρῶτα μὲν νυν πίτυλος Ἀργείου δορὸς
 ἐρρήξαθ' ἡμᾶς· εἶτ' ἐχώρησαν πάλιν. 835
 τὸ δεύτερον δὲ ποὺς ἐπαλλαχθεὶς ποδὶ,
 ἀνὴρ δ' ἐπ' ἀνδρὶ στάς, ἐκαρτέρει μάχῃ·
 πολλοὶ δ' ἔπιπτον. ἦν δὲ δύο κελεύσματα,
 ὦ τὰς Ἀθήνας, ὦ τὸν Ἀργείων γύην 840
 σπείρουντες, οὐκ ἀρήξετ' αἰσχύνην πόλει;
 μόλις δὲ πάντα δρῶντες οὐκ ἄτερ πόνων
 ἐτρεψάμεσθ' Ἀργεῖαν ἐς φυγὴν δόρυ.
 κἀνταῦθ' ὁ πρέσβυς "Τλλον ἐξορμώμενον
 ἰδὼν, ὀρέξας ἰκέτευσε δεξιὰν
 Ἰόλαος ἐμβῆσαι νιν ἔππειον δίφρον. 845
 λαβὼν δὲ χερσὶν ἡνίας Εὐρυσθέως
 παύλοισ ἐπέειχε. τὰπὸ τοῦδ' ἤδη κλύων

λέγοιμ' ἂν ἄλλων, δεῦρο δ' αὐτὸς εἰσιδὼν.
 Παλληνίδος γὰρ σεμνὸν ἐκπερῶν πάγον
 δίας Ἀθήνας, ἄρμ' ἰδὼν Εὐρυσθέως, 850
 ἠράσαθ' Ἥβην Ζηνὶ θ', ἡμέραν μίαν
 νέος γενέσθαι κάποτίσασθαι δίκην
 ἐχθροῦς· κλύειν δὴ θαύματος πάρεστί σοι.
 δισσῶ γὰρ ἄστέρ' ἵππικοῖς ἐπὶ ζυγοῖς
 σταθέντ' ἔκρυψαν ἄρμα λυγαίρ' νέφει· 855
 σὸν δὲ λέγουσι παῖδά γ' οἱ σοφώτεροι
 Ἥβην θ'· ὁ δ' ὄρφνης ἐκ δυσαιθρίου νέων
 βραχιόνων ἔδειξεν ἥβητὴν τύπον.
 αἶρεῖ δ' ὁ κλεινὸς Ἰόλεως Εὐρυσθέως
 τέτρωρον ἄρμα πρὸς πέτραις Σκειρωνίσι. 860
 δεσμοῖς τε δήσας χεῖρας ἀκροθίνιον
 κάλλιστον ἤκει τὸν στρατηλάτην ἄγων,
 τὸν ὀλβιον πάροιθε· τῇ δὲ νῦν τύχῃ
 βροτοῖς ἅπασι λαμπρὰ κηρύσσει μαθεῖν,
 τὸν εὐτυχεῖν δοκοῦντα μὴ ζηλοῦν, πρὶν ἂν 865
 θανόντ' ἴδῃ τις· ὥς ἐφήμεροι τύχαι.

ΧΟ. ὦ Ζεῦ τροπαῖε, νῦν ἐμοὶ δεινοῦ φόβου
 ἐλεύθερον πάρεστιν ἡμᾶρ εἰσιδεῖν.

ΑΔ. ὦ Ζεῦ, χρόνῳ μὲν τὰμ' ἐπεσκέψω κακά·
 χάριν δ' ὅμως σοι τῶν πεπραγμένων ἔχω. 870
 καὶ παῖδα τὸν ἐμὸν πρόσθεν οὐ δοκοῦσ' ἐγὼ
 θεοῖς ὀμιλεῖν νῦν ἐπίσταμαι σαφῶς.
 ὦ τέκνα, νῦν δὴ νῦν ἐλεύθεροι πόνων,
 ἐλεύθεροι δὲ τοῦ κακῶς ὀλουμένου
 Εὐρυσθέως ἔσεσθε, καὶ πόλιν πατρός 875
 ὄψεσθε, κλήρους δ' ἐμβατεύσετε χθονός,
 καὶ θεοῖς πατράσιν θύσεθ', ὧν ἀπειργιμένοι
 ξένοι πλανήτην εἵχετ' ἄθλιον βίον.

ἀτὰρ τί κεύθων Ἰόλεως σοφὸν ποτε
 Εὐρυσθέως ἐφείσαθ' ὥστε μὴ κτανεῖν 880
 λέξον· παρ' ἡμῖν μὲν γὰρ οὐ σοφὸν τόδε,
 ἐχθροὺς λαβόντα μάποτίσασθαι δίκην.

ΘΕ. τὸ σὸν προτιμῶν, ὥς νιν ὀφθαλμοῖς ἴδοις
 κρατοῦσα καὶ σῇ δεσποτοῦμενον χερὶ.
 οὐ μὴν ἐκόντα γ' αὐτόν, ἀλλὰ πρὸς βίαν 885
 ἔξευξ' ἀνάγκη· καὶ γὰρ οὐκ ἐβούλετο
 ζῶν ἐς σὸν ἐλθεῖν ὄμμα καὶ δοῦναι δίκην.
 ἀλλ', ὦ γεραιά, χαῖρε, καὶ μέμνησό μοι
 ὃ πρῶτον εἶπας, ἥνίκ' ἤρχόμην λόγου·
 ἐλευθέρωσόν μ'. ἐν δὲ τοῖς τοιοῖσδε χρῆ 890
 ἀψευδὲς εἶναι τοῖσι γενναίοις στόμα.

(1) ΧΟ. ἐμοὶ χορὸς μὲν ἡδύς, εἰ λίγεια στρ.
 λωτοῦ χάρις εἰνὶ δαιτὶ,
 εἴη τ' εὐχαρις Ἀφροδίτα·
 τερπνὸν δέ τι καὶ φίλων ἄρ' 895
 εὐτυχίαν ιδέσθαι
 τῶν πάρος οὐ δοκούντων.
 πολλὰ γὰρ τίκτει
 Μοῖρα τελεσσιδώτειρ'
 Αἰῶν τε Κρόνου παῖς. 900
 ἔχεις ὁδὸν τιν', ὦ πόλις, δίκαιον· ἀντιστρ.
 οὐ χρεὶ ποτε τόδ' ἀφελέσθαι,
 τιμῶν θεοῦς· ὃ δὲ μὴ σε φάσκων
 ἐγγὺς μανιῶν ἐλαύνει,
 δεικνυμένων ἐλέγχων 905
 τῶνδ'. ἐπίσημα γάρ τοι
 θεὸς παραγγέλλει,
 τῶν ἀδίκων παραιρῶν
 φρονήματος ἀεὶ.

ἔστιν ἐν οὐρανῷ βεβακῶς στρ. 910
 τεὸς γόνος, ὦ γεραῖα,
 φεύγω λόγον ὥς τὸν Ἕαιδα
 δόμον κατέβα, πυρὸς
 δεινᾷ φλογὶ σῶμα δαισθεῖς,
 Ἕβας τ' ἐρατὸν χροῖζει 915
 λέχος χρυσέαν κατ' αὐλάν.
 ὦ Ἰμέναιε, δισσοὺς
 παῖδας Διὸς ἡξίωσας.
 συμφέρεται τὰ πολλὰ πολλοῖς· ἀντιστρ.
 καὶ γὰρ πατρὶ τῶνδ' Ἀθάναν 920
 λέγουσ' ἐπίκουρον εἶναι,
 καὶ τοῖσδε θεᾷς πόλις
 καὶ λαὸς ἔσωσε κείνας,
 ἔσχευεν δ' ὕβριν ἀνδρὸς, ᾧ θυ-
 μὸς ἦν πρὸ δίκας βλαιοσ. 925
 μήποτ' ἐμοὶ φρόνημα
 ψυχὰ τ' ἀκόρεστος εἴη.

ΑΓΓΕΛΟΣ.

δέσποιν', ὁρᾷς μὲν, ἀλλ' ὅμως εἰρήσεται,
 Εὐρυσθέα σοι τόνδ' ἄγοντες ἤκομεν,
 ἀελπτὸν ὄψιν, τῷδ' οὐχ ἦσσαν τυχεῖν· 930
 οὐ γάρ ποτ' ἠὔχει χεῖρας ἵζεσθαι σέθεν,
 ὅτ' ἐκ Μυκηνῶν πολυπόνῳ σὺν ἀσπίδι
 ἔστειχε, μέλζω τῆς δίκης φρονῶν πολὺ,
 πέρσων Ἀθήνας. ἀλλὰ τὴν ἐναντίαν
 δαίμων ἔθηκε καὶ μετέστησεν τύχην. 935
 Ἕλλος μὲν οὖν ὅ τ' ἐσθλὸς Ἰόλεως βρέτας
 Διὸς τροπαίου καλλίνικον ἵστασαν
 ἐμοὶ δὲ πρὸς σέ τόνδ' ἐπιστέλλουσ' ἄγειν.

τέρψαι θέλοντες σὴν φρέν· ἐκ γὰρ εὐτυχούς
ἦδιστον ἐχθρὸν ἄνδρα δυστυχοῦνθ' ὄρᾱν. 940

ΑΛ. ὦ μῖσος, ἡκεις; εἰλέ σ' ἡ Δίκη χρόνῳ;
πρῶτον μὲν οὖν μοι δεῦρ' ἐπίστρεψον κára,
καὶ τλήθι τοὺς σοὺς προσβλέπειν ἐναντίον
ἐχθρούς· κρατεῖ γὰρ νῦν γε κοῦ κρατεῖς ἔτι
ἐκεῖνος εἰ σὺ, βούλομαι γὰρ εἰδέναι, 945
ὅς πολλὰ μὲν τὸν ὄνθ' ὅπου 'στὶ νῦν ἐμὸν
παῖδ' ἠξίωσας, ὦ πανούργ', ἐφυβρίσαι;
τί γὰρ σὺ κείνου οὐκ ἔτλης καθυβρίσαι;
ὅς καὶ παρ' Ἀιδην ζῶντά νιν κατήγαγες,
ὔδρας λέοντάς τ' ἐξαπολλύναι λέγων 930
ἔπεμπες; ἄλλα δ' οἱ ἐμηχανῶ κακὰ
σιγῶ· μακρὸς γὰρ μῦθος ἂν γένοιτό μοι.
κοῦκ ἦρκεσέν σοι ταῦτα τολμήσαι μόνον,
ἀλλ' ἐξ ἀπάσης καὶ μέ καὶ τέκν' Ἑλλάδος
ἤλαυνες, ἱκέτας δαιμόνων καθήμενους, 935
τοὺς μὲν γέροντας, τοὺς δὲ νηπίους ἔτι.
ἀλλ' ἡῦρες ἄνδρας καὶ πόλισμ' ἐλεύθερον,
οἳ σ' οὐκ ἔδεισαν. δεῖ σε κατθανεῖν κακῶς.
καὶ κερδανεῖς ἅπαντα· χρὴ γὰρ οὐχ ἅπαξ
θνήσκειν σέ, πολλὰ πῆματ' ἐξειργασμένον. 960

ΑΓ. οὐκ ἔστ' ἀνυστὸν τόνδε σοι κατακτανεῖν.

ΑΛ. ἄλλως ἄρ' αὐτὸν αἰχμάλωτον εἴλομεν.

εἵργει δὲ δὴ τίς τόνδε μὴ θανεῖν νόμος;

ΑΓ. τοῖς τῆσδε χώρας προστάταισιν οὐ δοκεῖ.

ΑΛ. τί δὴ τόδ'; ἐχθροὺς τοισίδ' οὐ καλὸν κτανεῖν; 963

ΑΓ. οὐχ ὅντιν' ἂν γε ζῶνθ' ἔλωσιν ἐν μάχῃ.

ΑΛ. καὶ ταῦτα δόξανθ' ἄλλος ἐξηνέσχετο;

ΑΓ. χρὴν δ' αὐτόν, οἶμαι, τῇδ' ἀπιστῆσαι χθονί.

ΑΔ. χρὴν τόνδε μὴ ζῆν μηδὲ φῶς ὄρᾱν ἔτι.

- ΑΓ. τότ' ἤδικήθη πρῶτον οὐ θανὼν ὕδε. 970
 ΑΛ. οὐκοῦν ἔτ' ἐστὶν ἐν καλῷ δοῦναι δίκην ;
 ΑΓ. οὐκ ἔστι τοῦτον ὅστις ἂν κατακτάνοι.
 ΑΛ. ἔγωγε· καίτοι φημί καὶ εἶναι τινα.
 ΑΓ. πολλὴν ἄρ' ἔξεις μέμψιν, εἰ δρώσεις τόδε.
 ΑΛ. φιλῶ πόλιν τήνδ'· οὐδὲν ἀντιλεκτέον. 975
 τοῦτον δ', ἐπεὶ περ χεῖρας ἤλθεν εἰς ἐμὰς,
 οὐκ ἔστι θνητῶν ὅστις ἐξαίρησεται.
 πρὸς ταῦτα τὴν θρασεῖαν ὅστις ἂν θέλῃ
 καὶ τὴν φρονοῦσαν μείζον ἢ γυναιῖκα χρεὴ
 λέξει· τὸ δ' ἔργον τοῦτ' ἐμοὶ πεπράξεται. 980
 ΧΟ. δεινόν τι καὶ συγγνωστόν, ὦ γύναι, σ' ἔχειν
 νεῖκος πρὸς ἄνδρα τόνδε γιγνώσκω καλῶς.

ΕΤΡΥΣΘΕΤΣ.

γύναι, σάφ' ἴσθι μὴ με θωπεύσουντά σε,
 μηδ' ἄλλο μηδὲν τῆς ἐμῆς ψυχῆς πέρι
 λέξονθ' ὅθεν χρεὴ δειλίαν ὀφλεῖν τινα. 985
 ἐγὼ δὲ νεῖκος οὐχ ἐκὼν τόδ' ἡράμην·
 ἤδη γε σοὶ μὲν αὐτανέψιος γεγώς,
 τῷ σῷ δὲ παιδί συγγενὴς Ἡρακλέει.
 ἄλλ' εἴτ' ἔχρηζον εἴτε μὴ, θεὸς γὰρ ἦν,
 "Ἡρα με κάμνειν τήνδ' ἔθηκε τὴν νόσον. 990
 ἐπεὶ δ' ἐκείνῃ δυσμένειαν ἡράμην
 κάγων ἀγῶνα τόνδ' ἀγωνιούμενος,
 πολλῶν σοφιστῆς πημάτων ἐγιγνόμεν,
 καὶ πόλλ' ἔτικτον νυκτὶ συνθακῶν ἀεὶ
 ὥπως διώσας καὶ κατακτείνας ἐμοὺς 995
 ἐχθροὺς τὸ λοιπὸν μὴ συνοικίην φόβῳ,
 εἰδὼς μὲν οὐκ ἀριθμὸν, ἀλλ' ἐτητύμως
 ἄνδρ' ὄντα τὸν σὸν παῖδα· καὶ γὰρ ἐχθρὸς ὢν

- ἀκούσεται τά γ' ἐσθλὰ, χρηστὸς ὢν ἀνὴρ.
 κείνου δ' ἀπαλλαχθέντος οὐκ ἐχρῆν μ' ἄρα, 1000
 μισοῦμενον πρὸς τῶνδε καὶ ξυνειδότα
 ἔχθραν πατρώαν, πάντα κινήσαι πέτρον,
 κτείνοντα ἀκβάλλοντα καὶ τεχνώμενον;
 τοιαῦτα δρῶντι τὰμ' ἐγίγνετ' ἀσφαλῆ.
 οὐκουν σύ γ' ἂν λαβοῦσα τὰς ἐμὰς τύχας 1005
 ἐχθροῦ λέοντος δυσμενῇ βλαστήματα
 ἤλαυνες ἂν κακοῖσιν, ἀλλὰ σωφρόνως
 εἴσας οἰκεῖν Ἄργος· οὔτιν' ἂν πίθοις.
 νῦν οὖν ἐπειδὴ μ' οὐ διώλεσαν τότε
 πρόθυμον ὄντα, τοῖσιν Ἑλλήνων νόμοις 1010
 οὐχ ἄγνός εἰμι τῷ κτανόντι κατθανεῖν·
 πόλις τ' ἀφῆκε σωφρονούσα, τὸν θεὸν
 μείζον τιούσα τῆς ἐμῆς ἔχθρας πολύ.
 ἃ γ' εἶπας ἀντήκουσας· ἐντεῦθεν δὲ χρῆ
 τὸν προστρόπαιον τόν τε γενναῖον καλεῖν. 1015
 οὕτω γε μέντοι τὰμ' ἔχει· θανεῖν μὲν οὐ
 χρήζω, λιπὼν δ' ἂν οὐδὲν ἀχθοίμην βίον.
- ΧΟ. παραιέσαι σοι σμικρὸν, Ἀλκμήνη, θέλω,
 τὸν ἄνδρ' ἀφείναι τόνδ', ἐπεὶ πόλει δοκεῖ.
- ΑΛ. τί δ', ἦν θάνη τε καὶ πόλει πιθώμεθα; 1020
- ΧΟ. τὰ λῶστ' ἂν εἴη· πῶς τὰδ' οὖν γενήσεται;
- ΑΛ. ἐγὼ διδάξω ῥαδίως· κτανοῦσα γὰρ
 τόνδ' εἴτα νεκρὸν τοῖς μετελθοῦσιν φίλων
 δώσω· τὸ γὰρ σῶμ' οὐκ ἀπιστήσω χθονί·
 οὗτος δὲ δώσει τὴν δίκην θανάν ἐμοί. 1025
- ΕΤ. κτεῖν', οὐ παραιτοῦμαί σε· τήνδε δὲ πτόλιν,
 ἐπεὶ μ' ἀφῆκε καὶ κατηδέσθη κτανεῖν,
 χρησμῷ παλαιῷ Δοξίου δωρήσομαι,
 ὅς σε ἀφελήσῃ μείζον' ἢ δοκεῖν χρόνῳ.

θανόντα γάρ με θάψεθ' οὐ τὸ μόρσιμον, 1030
 δίας πάροιθε παρθένου Παλληνίδος.

καὶ σοὶ μὲν εὖνους καὶ πόλει σωτήριος
 μέτοικος ἀεὶ κείσομαι κατὰ χθονός,
 τοῖς τῶνδε δ' ἐκγόνοισι πολεμιώτατος, 1035
 ὅταν μόλωσι δεῦρο σὺν πολλῇ χειρὶ,

χάριν προδόντες τήνδε· τοιούτων ξένων
 προὔσσητε. πῶς οὖν ταῦτ' ἐγὼ πεπυσμένος
 δεῦρ' ἦλθον, ἀλλ' οὐ χρησμὸν ἡδούμην θεοῦ;

Ἦραν νομίζων θεσφάτων κρείσσω πολὺ,
 κούκ ἂν προδοῦναί μ'. ἀλλὰ μήτε μοι χόας 1040
 μήθ' αἶμ' ἐάσης εἰς ἐμὸν στάξαι τάφον.
 κακὸν γὰρ αὐτοῖς νόστον ἀντὶ τῶνδ' ἐγὼ
 δώσω· διπλοῦν δὲ κέρδος ἔξετ' ἐξ ἐμοῦ,
 ὑμᾶς τ' ὀνήσω τούσδε τε βλάψω θανῶν.

ΑΛ. τί δῆτα μέλλετ', εἰ πόλει σωτηρίαν 1045
 κατεργάσασθαι τοῖσί τ' ἐξ ὑμῶν χρεῶν,
 κτείνειν τὸν ἄνδρα τόνδ', ἀκοίοντες τάδε;
 δείκνυσι γὰρ κέλευθον ἀσφαλεστάτην.

ἐχθρὸς μὲν ἀνὴρ, ὠφέλει δὲ κατθανῶν
 κομίζεται αὐτὸν, δμῶες, εἴτα χρή κυσὶ 1050
 δοῦναι κτανόντας· μὴ γὰρ ἐλπίσσης ὅπως
 αὐθις πατρώας ζῶν ἔμ' ἐκβαλεῖς χθονός.

ΧΟ. ταῦτὰ δοκεῖ μοι. στείχετ', ὀπαδοί.
 τὰ γὰρ ἐξ ἡμῶν
 καθαρῶς ἔσται βασιλεύειν. 1055

975—980. *Alcmena*. But he is mine, nor shall any deliver him from mine hand.

983—1017. *Eurystheus*. (983—990) I shall not cringe. But know that this quarrel with my kindred was none of my seeking, but was the will of Hera. When once therefore I knew my fate, and (991—999) knew the greatness of my foe, I wrought my best to foil him, and therefore also my best against the inheritors of their father's hate. (1000—1008) You would have done the same. (1009—1017) You dare not, if Athens dare not, slay me. But to me it is all one.

1018, 9. *Chorus*. Spare him, since Athens would spare him.

1020—1025. *Alcmena*. But I will please both myself and Athens: for I will slay his life, and then surrender his person.

1026—1044. *Eurystheus*. Slay on! But first in thanks to Athens I publish this oracle of Apollo:—that you bury me in your own land, in the place appointed by him. So shall I be friend to Athens and (1035, 7) foe to the [Peloponnesian] descendants of these children, when they invade this land. You ask, why did I meet my fate, if I foreknew it? Thinking that Hera would uphold me against the oracle. But be sure that my death will be the Bane of Argos.

1045—1052. *Alcmena* (to her attendants). Take him out and slay him. *Exeunt omnes*.

1053—1055. *Chorus* departing: We agree; for so *our* hands are clean.

CRITICAL NOTES.

[For abbreviations see head of Explanatory Notes.]

7. ἡσύχως orig.¹ ἡσυχον Elm., on the ground that the adjective is often used for adverb; as in *Hec.* 35, ἡσυχοὶ θάσσουσι. Cf. σαφῶς in 180, and N.

19. ὅπου orig.; ὅπη Ald. and so Pfl., on the ground that ποῦ denotes rest, ποῶ motion to, and πη is doubtful, and therefore well used here. Cf. 46, and Porson, *Hecuba* 1062.

21. φίλων Elm., which, with προτιμῶν, is orig. Reading προτιμῶν, translate *exaggerans jactansque*. For φίλων, φίλοις and φιλεῖν were suggested by Elm. and Pfl. φίλην is due to Dindorf.

41. Ἀλκμήνη orig. and Elm.

46. Cf. 19. ὅπου orig., ὅποι Elm., ὅπη Pfl. Cf. *Hec.* 419, ποῖ τελευτήσω βίον, and *Herc. Fur.* 74, where the MS. reading is ποῖ πατήρ ἄπεισι γῆς. So also Aristoph. *Aves* 45, ὅποι.

52. πέμψας ἀνὴρ orig., Elm., Pfl.

53. ὥς for ὅς, in sense of ἐπεὶ, is orig., and Pfl.

68. νομίζων is the orig. reading; but Elm. alters it to κομίζων.

76. The orig. reading is γέροντα μάλλον, corrected from Hesychius, who refers to this play. See note.

77. After this line, D. and Pfl. mark a line as omitted; but for this there seems no sufficient reason.

80. For σὸ δ' (so P. and D. after Tyrwhitt), ὅδε is read by orig., E., B., M., and Pfl.; in the sense of δεῦρο, *hence tu*. See Pfl., on the question whether ὅδε can be so used.

83. κατέχευ' Hermann for orig. κατέσχευ', metri gratiā. But see Elm., who holds that κατέχευ' cannot be used in this sense, and prefers the form κατίσχευ', for which he refers to Thuc. vii. 33, κατίσχουσιν, and iv. 42, κατασχέσουσιν.—On Εὐβοῖδ' see Elm., who reads Εὐβοῖδ'—P. reads ἀκραν for ἀκτάν, metri gratiā.

¹ See p ix.

103. ἀπολιπεῖν is accepted for ἀπολείπειν [Reiske suggested ἀπολέπειν, decorticare, which Hermann approved]. But σ' for σφ' is read by orig., Elm., Pfl., M., &c. : in which case, the remark is addressed to Iolaus.

108. For πόλει, Elm. suggested πάλιν, τινί, and finally πέλει. See Pfl.

130. Elm. puts comma at γ', and reads τε for καί [but, according to Pfl., afterwards retracted this latter]. On Ἑλληνα as applied to both nouns, see his note : in which he quotes *Med.* 1366, ἀλλ' ὄβρις (sc. ἡ σή) οἱ τε σοὶ νεοδμηῆτες γάμοι, and Aesch. *Theb.* 74, ἐλευθέραν τε γῆν τε (sc. Κάδμου) καὶ Κάδμου πόλιν. Sometimes a preposition must be thus supplied, as περὶ in 755; and sometimes even a word of opposite meaning, as in *Orestes* 742, οὐκ ἐκείνος (sc. ἐκείνην) ἀλλ' ἐκείνη κείνον ἐνθάδ' ἤγαγεν.

131. ἔργα orig.; for which ἀλλὰ was an old correction.

143. For καθ' αὐτῶν, Elm. reads κατ' αὐτῶν, in the sense of καθ' ἡμῶν αὐτῶν, being persuaded that αὐτῶν is never used by Eur. of any but the third person.

151. ἦν is altered to ἦς by Elm., who compares *Med.* 297, χωρὶς γὰρ ἄλλης ἦς ἔχουσιν ἀργίας.

163. τ' was added by Matthiae.—θεῖς is the accepted reading for θῆς (addictus). Elm. edited Τιτυνθίας—γῆς. [Kirchhoff proposes with confidence τί βυσιασθεῖς πόλεμον Ἀργείοις ἔχειν—an ingenious conjecture.]

175. δοῦς, accepted for δός. Cf. Pfl. and P.

179. These two lines were originally given to Demophon; but, from their sententious character, are best assigned to the Chorus.

180. σαφῶς is accepted for σαφῆ. But Elm., following a well-known canon of criticism, retains σαφῆ. He observes: "exquisitius est adjectivum adverbii loco; ergo retineo." Cf. ἡσυχον in 7.

197. κρινουσι orig., which P. retains (κρινούσι), in the sense of προκρινούσι. See his references. But others read κρानούσι a conjecture of Elm., who however afterwards reinstated κρινούσι.

200. πάρος accepted for βάρος.

203, 4. λῖαν and ἀγαν were orig. both followed by γε, which was often thus inserted by copyists from a doubt about the quantity of the final syllable of those words; and is here in both places retained by Pfl., as appropriately limiting the sense of the adverbs.

211. αὐτανεψίῳ orig., αὐτανεψίῳ Ald. corrected by Reiske to αὐτανε-

ψίω. If ἀτραπεψίω were retained, it would have to be taken as meaning "first cousins once removed," and γεγώς=γεγώτε.—For θυγατρὸς, Elm. in his *Bacchæ* suggested παιδὸς, on the ground that, with θυγατρὸς, the line would be the only one in this play containing two tribrachs. Pfl.

221—225. Paley brackets these five lines, thus making the two speeches exactly the same length. Lines 97, 98 are almost the same as 221, 222. Line 225 occurs in *Alc.* 390. Line 223, from its faulty metre, is of doubtful authority.—For χωρὶς ἐν τε πόλει κακὸν, χωρὶς ἐν τε τῇ πόλει, and χωρὶς ἐν τε σῇ πόλει, have been proposed. Pflugk with great probability, after Hermann, reads χωρὶς ἐν πόλει κακὸν, "not to say an evil in the state." So B., but translates "is an evil to thee alone in the state;" quoting also the rendering of Erfurd, "tibi privatim turpis fuerit haec publica injuria."

226. Elm. has no comma between καταστέφω and χερῶν, which he would render "I wreath thee" (that is, I supplicate thee) "with my hands." He compares *Androm.* 894, στεμμάτων δ' οὐχ ἥσσονας σοῖς προστίθην γύνασιν ὠλένας ἐμάς.

228. λαβῶν is altered by Elm. to λαβεῖν, on the analogy of *Herc. Fur.* 608, οὐκ ἀτιμάσω θεοὺς προσειπεῖν. Cf. 1011. But Pfl. notes that λαβῶν gives a stronger meaning than λαβεῖν.

232. τοῖσδε συμφορὰς orig. (τάσδε συμφορὰς Ald. τῶνδε συμφορὰς Elm.).

237. τοῖσδε is the emendation of Elm. for τοὺς σοὺς, which is retained by Pfl. and P., in the sense of "those whom you have brought."

245. ὀκνῶ is accepted for ὀκνῶ, which Elm. retains, putting a full stop after γαῖαν. He thinks that there is a double αἰσχρὸν, (1) that a stranger should violate the altar, (2) that an asylum should be denied to refugees.

247. εὐτυχέστερον Ald., which Kirchhoff retains. It must be construed adverbially.

253. ἦ τε is accepted for ἦ τι.

255. The orig. reading was οὐκ οὖν...ἀλλὰ σὺ βλάβος. Elm. reads οὐκ οὖν...ἀλλὰ σοὶ βλάβος; "Is it not that the disgrace of this action is mine, and (ἀλλὰ=καὶ οὐ) no injury accrues to you?"—P. and B. read with Musgrave, οὐκ οὖν...ἀλλ' οὐ σοὶ βλάβος, "mihi igitur hoc turpe est, non tibi damnum."—Musgrave would punctuate αἰσχρὸν, ἀλλ' οὐ σοὶ, βλάβος.—Pfl. reads οὐκ οὖν..., ἀλλὰ σοὶ βλάβος, "esto; mihi id turpe, ut tibi noxa" (sc. to defend them).

263. γε was inserted by Elm. (whom Pfl. follows, but not P.) on the ground that the sense requires such limitation.

268. For οὐκ ἄρ' Elm. reads οὐ τὰρ', i.e., οὐ τοι ἄρα, on the ground that the latter phrase is exceedingly common at the beginning of a line.

286. πάλιν Elm., thus making Ἀργείων depend on ὑπήκοον: on the ground that the genitive with ὑπήκοον is, in writers of the best time, more common than the dative. Cf. Aesch. *Persae* 234, βασιλέως ὑπήκοος.—It will be noticed that the reason for emendation, given in this and the preceding note, would, if valid, open a door to endless alterations.

297—304. Quoted by Stobaeus (*flor.* LXXXVIII. 7), who adds, after πεφυκέναι, καὶ τοῖς τεκοῦσιν ἀξίαν τιμὴν νέμειν.

301. For λιπεῖν Matth. conjectured and reads λιπών.

304. For πεσόντες, Stobaeus in his quotation gives πλέοντες.

317. ἀπηλλάξαντο orig., which is retained by Elm., Pfl. and P., who translates "have rid us of, and taken on themselves." The reading in the text was suggested by Pfl.—ἐνηλλάξαντο Matth. and B. after Musgrave.

320. The orig. θάνης is retained by Matth. and B. in the sense of "mortuus mortuum laudabo." The present tense σφῆζεις must refer to an action during life. θάνης is therefore inapplicable.

321. For τᾶν Pfl. prints τάν, and Herm. and B. τᾶν.

322. The orig. αἶρω would be present tense for future. But Elmsley is almost certainly right in correcting to ἀρῶ, since the future of ἀείρω in all its forms (ἀρῶ, ἐπαρῶ, ἀρούμαι &c.) is often corrupted by copyists from ignorance of the quantity of the α—e.g. *Helena* 1598. See also Cobet, *Variae Lectiones* p. 606.

344. Pfl., Matth. and B. retain the orig. ἐξόμεσθα.

355. ξείν' Ἀργύθεν ἐπελθών orig. If this is retained, Ἰκτορας in 364 must be read for the orig. ἰκτῆρας.—ἐπελθών in a hostile sense, as 393 ἐφῆκε.

356. The orig. readings μεγαληγορίαῖσι and in 365 ἀντεχομένους were altered metri gratiâ.

372. σοὶ altered from σὺ which is retained by Elm. and Pfl.

373. κεί (= εἰ καί, P.) is accepted for εἰ, metri gratiâ.

376. [έστιν] Pfl.

377. The reading in the text is the orig. But Elm. writes ἀλλ' οὐ πολέμων ἐραστὰς (sc. εἰμι) "sed non sum amans bellorum." But in that case the omission of the necessary γὰρ is strange. Besides the epode was probably meant to convey a threat, and not a statement.

379. εὐχαρίστως orig. (εὐχαρίτως Matt. and B.) text Elm.
384. Elm. alters γε to σε, on the analogy of Soph. *Aj.* 1382 καὶ μ' ἐψεύσας ἐπίδος πολὺ, *Hec.* 1032 ψεύσει σ' ὁδοῦ τῆσδ' ἐλπίς, and many other passages.
385. 6. εὐτυχῆς τὰ πρὸς θεῶν | ἐστίν. orig. Elm. retains τὰ πρὸς θεῶν, comparing it with *Iphig. T.* 560, ἀλλ' οὐ τὰ πρὸς θεῶν εὐτυχεῖ δικαίως ὦν. But the reading in the text (Tyrwhitt) is accepted as making far better sense with but slight change. εἶσιν was proposed by Elm. for ἐστίν, since ἐστὶ, being a weak word, is rare at the beginning of a line. [Indeed Elm. would emend ἐστὼν in the four passages in which he found it so occurring: in *Ag.* 1232 to ἔσται, *Choeph.* 94 to ἔσθλ' (which Hermann reads), *Herc. Fur.* 1293 to ἦν, and Eur. *Theseus* frag. 3, 10, to ἦσαν.]
396. The old τὰ νῦν δαρὸς is retained by Matth. and Pfl. See Pfl.
402. σωτηρία. Ald.
415. There is an amusing note of Elm. on the attempts of former editors to emend the πικρὸν δν of the Aldine edition.
417. ἐμὴν was altered by Elm. to ἐμοῦ, to be in accordance with the usual construction, "stultitiæ me accusantium:" as for instance in *Hippol.* 1058, κατηγορεῖ σου πιστά.
418. The old reading was εἰ δὲ δὴ, for two possible translations of which see Elm.
425. For ἀλλ' ἦ, Matth. conj. ἄλλως, "frustra alacrem."
437. Hermann would prefer εἰ δὲ θεοῖσι δὴ. For a similar proposed insertion of a connecting particle, cf. 557.
451. ἀπασιν orig. i.e. omnibus modis.
454. For μοι Orelli conj. σοι.
459. μὴ ἀμαθεῖ Elm. and P., and in 882 μὴ ἀποτίσασθαι, on the ground that it is not usual to elide at the beginning of a word, except ε, and that not always. Others write μὴ 'μαθεῖ.
460. καὶ δίκης orig., κάτρυχης Tyrwhitt.
470. λύμας is the orig. reading, and is retained by P. Matth. Pfl., &c. If λύμας is read, it is accusative, not Doric genitive. For the construction, P. refers to 741, and to *Persae* 783, κοῦ μνημονεύει τὰς ἐμὰς ἐπιστολάς, "he does not bear in mind."
490. μητρὸς ἥτις εὐγενῆς orig.: text Brodaeus. Cf. 409.
493. σφάξιν in the present orig., which Pfl. retains and defends. But see P.
495. ἐξαμηχάνησομεν is not elsewhere found. But it does not

therefore follow that it should be rejected. It may even be that Euripides, who had been harping on *δήχανος*, coined the verb for the occasion. *δήχανοῦμεν* occurs just above. If emendation in such a case were necessary, that of Matth. would be the most appropriate to the passage, *μηχανῇ εὐρήσομεν*. Pfl. *μήχαρ ἐξευρήσομεν*. Herm. *ὀξὺ μήχαρ ἥσομεν*. The latter is rashly ingenious. Besides, in Tragedy the form *μήχαρ* is peculiar to Aeschylus. See Blomfield, *Gloss. ad Agamemn.* 192. Cf. Aesch. *P. V.* 606, where MSS. reading, *τί ΜΗΧΡΗ τί φάρμακον νόσου*, has been amended to,—*τί ΜΗΧΑΡ ἦ τί φάρμακον νόσου*.

498. *κείχουεσθα* orig., *κισόμεσθα* Elm.

504. Nearly all agree in reading *αἰρεσθαι* for the original *αἰρεῖσθαι*. So, in 986 and 991 occur *νείκος ἡράμην* and *δυσμένειαν ἡράμην*. The two words are often confused by scribes.

529. As to the metre of this line see note. Since in *Phoen.* 573 occurs *πῶς δ' αὖ κατάρξει θυμάτων*, for which most MSS. read *κατάρξει*: Elm. would therefore suggest *κατάρχετε* in the present passage. But he doubts. [P. appears to suggest *κέλ κατάρχεσθαι δοκεῖ*.—B., *καὶ κατάρχεσθαι δοκεῖ*, me placet sacrificari.] [Cf. 640.]

541. Elm., whom Pfl. followed, wrote *Ἡράκλειος*, which he takes as an adjective of two terminations, quoting in justification *Orest.* 1512, *ἡ Τυνδάρειος παῖς*. Fix suggested *Ἡρακλέους πέφυκας*.

567. This speech is by a large majority of editors assigned to Demophon; orig., to Iolaus; and by Hermann, Matth. and B. to the Chorus. These last believe that Demophon left the stage finally at 473. But, had that been so, would Iolaus in 488 and 493 have spoken of Demophon as *ὄδε*? Demophon probably remained on the stage till his final speech ended at line 573.

573. *πρόσφθεγμά μοι* orig., which P. retains, regarding *μοι* as hortative. *δή* Elm. The objection to *μοι* is that the following line ends with *μοι*, which probably crept thence into the line above. However, the two lines are spoken by different people. For *μοι* Tyrwhitt would read *σόν*.—*πρόσφθεγμα* in the singular does not elsewhere occur in Euripides, except perhaps in a doubtful passage, *Troad.* 777 (al. *πρόσππνγμα*): hence the emendations *ὑστατον πρόσφθεγμάτων* (Herm.), and *ὑστάτοις πρόσφθεγμασιν* (Blomf.) have been proposed.

602. *δύεται* orig., which Barnes emended to *λύεται*, “Joanne Miltono suffragante.” The alteration from Δ to Λ is trifling.

611. *ἄλλα ἄλλον* orig. The reading in the text (Seidler) gives the more suitable meaning.

613. ἐφ' ὑψηλῶν, B.

614. The η of ἀλήταν breaks the metre. Elm. therefore writes ἀλάταν, while some transpose the words of the line. Elm. would like to suggest τὸν δὲ πένητ' and P. τὸν μέλεον δ', and Boeckh τὸν δὲ πλάνητ': while Lobeck proposed τὸν δ' ἀτίταν.

618. The reading in the text is that generally accepted for the orig. μὴ προσπιτνῶν τὰ θεῶν ὕπερ: but different editors give slight variations from it; for which see Pfl.—φέρει for ὑπὲρ (which may be due to the following ὑπεράλγει) Elm. πρὸ and πρὸς are often confused. In 622 the Aldine ed. has πρὸς ἀδελφῶν.

627. εὐγένειας orig. The Aldine ἀδελφῶν is probably due to the error of a transcriber, who was thinking partly of the πατρός which he had just written, and partly of the ἀδελφοί for whom Macaria had offered her life. See an interesting note of Elm.

634. συνεσχόμην orig., which is retained by Pfl., who asserts that it can be, while Elm. maintains that it never is, used passively.

640. Porson, whom Pfl. follows, wrote νῶν σωτήρ, to avoid a violation of the rule as to the pause in the 5th foot.

649. σ' ἐχρήν orig., σε χρή Dobree. See 112 (note).

652. προσθίξεις orig., which is retained by Pfl.

658. ἦσμεν, after Herm., Pfl. and most others. But P. retains the original ἴσμεν.

661. To avoid the double question (which however is a common construction) Musgrave punctuated ἀτὰρ τί; and Elm. in Append. conj. παῖς νῦν ἄπασσι. Cf. 712.

673. For πάρος (Hartung) the orig. reading is ἕκας, which Pfl. retains and defends as implying "that the sacrifices might not be in the way." But we do not know whether it was the custom to place the victims ἕκας or πέλας.

680. ταῦτα orig., ταῦτὰ Portus.

685, 6. σθένομι and σθένοισ orig.: text Pierson.

693. Elm. and others punctuate with a comma after μενούντα.

694. δπλίτης Elm., followed by Kirchhoff.

706. Elm. altered χρή to χρήν, on the ground that χρήν is "solenne in reprehensionibus."

710. Elm. quotes many instances of λιπέω being written by mistake for λείπειν, and thinks that λείπειν may be the right reading here. But the aorist marks the promptness and finality of the action.

712. Elm. punctuates τί δ'; and P. τί δ', ἦν θάνατος σού; But τί

is here adverbial; and the question is not strictly double as in 661.

721. It was proposed without reason to change the second *ἄν* to *ἐν*.—*συγκρύπτων* for *σὸν κρύπτων* is orig., and retained by most editors, apparently with reason.

743. *οἶος*, for *οἶος*, "tacite Barnesius," Elm. The sentence would so be simplified; and the only, but a grave, objection to this reading, is that *οἶος* occurs nowhere else in Eur. and only once in Sophocles, *Ajax* 750, *οἶος Ἀτρεΐδῶν δίχα*.

750. *φαεσίμβροτοι* orig., Pfl., P. and others. *-ον* Musgrave. Against the old reading is the fact that the sun is not often called *θεὸς* without epithet. Pflugk however gives instances where it is the case. In favour of the *-οι*, we have the fact that several adjectives are often thus applied to one only of two nouns, e.g. the epithets of Salamis, Soph. *Ajax*, 134.

751. *ἐνέγκατ'*, orig., and Pfl. text Hermann.

752. For *ἰαχῆσατε*.—Pfl. would suggest *λαχῆ δ' ἔτω*, saying (without reason) that it is absurd to tell the sun to take tidings to Athena.

754. *γλαυκά τ', ἐν Ἀθάνα* orig., Elm., B.

755. Hermann reads *μέλλει*, which makes Iolaus the subject.

765. The orig. reading is *καὶ λεύσιμον ἄργος*, i.e., Argos deserves to be stoned. Cf. *Ag.* 1118, *θύμα λεύσιμον* = sacrificium execrandum.—Pfl. reads *κελεύσιμον ἄργος*, understanding *ὄν*, accusative absolute, "jubente." But Elm. has *ἄλγος* (Stephanus) for *ἄργος*, observing that the words have also been interchanged in Eur. *Suppl.* 737. So Kirchhoff.

769. *ἥσους εἴτ' ἐμοῦ φανούνται* orig. (by a later hand in one MS. *ἥσσανέι ποτ' ἂν εἴτ' ἐμοῦ φανούνται*, which, as Elm. observes, cannot be what Euripides wrote, (1) because *ποτε* occurs twice in the clause, (2) because *ἂν* with the future indicative is a solecism in Tragic Greek). To emend with certainty is impossible, since we do not know the sentiment that Eur. wished to express; nor whether, for instance, *Θεοί* or *Ζεὺς* was intended to be the subject of the remark.—For the numerous attempts see Pflugk. Equal in plausibility to that given in the text, is *πυτάνει ἐμοῖ*, Musgrave.

774. *δορύσσοντα* or *δορύσοντα* orig. Kirchhoff tentatively proposes *δορύσσων*.

777. The orig. is *ἀλλ' ἐπὶ σοὶ πολύθυτος αἰεὶ* (or *ἐσπὶ σοὶ sic*)—*ἀλλ' ἐπεί σοι* Ald. (for which Elm. and Pfl. had substituted *ἀλλ' ἐπὶ σοι*).

For ἐπὶ σοὶ cf. Soph. *El.* 360, ἐφ' οἷσι νῦν χλιδᾶς, "on the ground of;" and *Odyssey* XXIV. 91, ἐπὶ σοὶ κατέθηκεν ἄεθλα, "in honour of." B. takes ἐπὶ and κραίνεται together). πολύθυστος G. Dindorf.

778. λήθει orig. κεύθει has inferior MS. support, and would mean "neque latet=neque celebratione carent."

780. νέων Barnes for the orig. νᾶων.

781. The orig. was δέ γ' ἐπ' ὄχθῳ, for which many editors read γᾶς ὄχθῳ with Pfl.

785. Elm. considered τῶδε "frigidum," and wrote τούσδε.—"λέγειν τε τῶδε Jacobsius conjecturâ pereleganti." Pfl.

788. Elm., who cannot put up with διήλασεν, would read διήνυσεν (Reiske) or διήγαγεν.

793. οὖν and ἔτι are emended from the orig. οὐκ and ὅδε, since Iolaus, having left the stage, cannot be spoken of as ὅδε.—B. gives εἰσιν ὅδε, "huc redibit," on the ground that εἰσιν and ἐστὶν are so often interchanged; cf. 386. But ὅδε can scarcely bear that meaning.

799. The orig. σημαίνει is retained by Pfl. and P., but Elm. suggested the future as more appropriate, and on the ground that copying clerks frequently wrote present for future; "especially in *verbis liquidiatis*" (Cobet), e.g. κτείνω, φθείρω, κ.τ.λ.

801. Elm. writes ἐκτείνοντας, "productos," intransitively, in the sense of ἐκτείνοντα σεαυτὸν.

805. After Heath, Elm. and Matth. print εἰδάμεν without stop, and indicate a lacuna, which Elm. would fill by καὶ τὰς Μυκήνας αἰθῆς εἰρήνην ἄγειν; of which line, he says, the καὶ τὰς M. in the next line is a reminiscence. But P. rightly thinks the lacuna unnecessary: and that with καὶ τὰς M. should be supplied the μέν which is requisite for the thought, though the metre has no room for it.

822. For βορέων Paley thinks βορέων is possible: since (1) βοτ. and βορ. are interchanged in Aesch. *Suppl.* 665, (2) λαιμῶν in the plural would scarcely be used of Macaria only. The suggestion is plausible, especially as (1) the sacrifices in question seem to have been made by the μάντιες in both armies; and (2) a human sacrifice would have demanded some explanation or apology from the narrator, though for obvious reasons the name of Macaria would still have been suppressed.

824. Elm. and Pfl. have note on the spelling of πλευραῖς, which Elm. would write πλευροῖς.

828. θέλων orig., θέλει Elm. If θέλων, the μή may still stand.

833. πόσον τινὰ στεναγμὸν orig. The Aldine πόσον τινὰ τιναγμὸν

is from the corrupt reading of an inferior MS. It was objected to the reading of the text, that the two nouns mean much the same thing. But Elm. compares Aesch. *Persae*, 426, *οἰμωγῇ δ' ὁμοῦ κωκυμᾶσιν κατεῖχε πελαγίαν ἄλα*.

834. *μέν νυν* is accepted for the orig. *μέν νῦν*, which P. retains (probably accidentally).

837. *μάχη* was altered by Elm. to *μάχη*, on the ground that Eur. intended to write the familiar phrase, which occurs in Thuc. IV. 43 and elsewhere, *καὶ ἦν ἡ μάχη καρτέρα*. But, surely, as Pfl. suggests, slight variation is more probable and poetical than a literal reproduction.

838. The reading in the text (L. Dindorf) is generally accepted for the orig. *τοῦ κελεύσματος*.

854. *ὕπὸ* orig., *ἐπὶ* Reiske.

856. Elm. writes *παῖδά θ'* for *γ'*, after Reiske.

884. *κρατοῦντα* orig.—which might possibly, with Hermann, be explained by the idea of seeing Eurystheus in the mind's eye, in both conditions. But it is impossible that active can be put for passive. *κρατοῦσα* Reiske. Among other suggestions are, *πιτνοῦντα*, *κλαίοντα*, *πρὸ τοῦ μέν οὐ, ἀκρατοῦντα*. The last is the text of Musgrave and Bothe.—[Elm. rightly thinks that some such word as *βλέποντα*, in the sense of *ζῶντα*, would be most appropriate: and of many suggestions writes that they are "Sardi venales, alius alio nequior."]

888. *μου* orig., *μοι* Reiske. Porson conj. *ὁμοῦ*. (*Advers.* p. 274.)

890. *ἐλευθερώσειν*, Porson and Elm.

893. *δαι* orig., *δαιτὶ* Canter. Pfl. after Hermann writes *ἐνὶ τε δαίτες* (for *ἐρεστι*).

894. *τ'* is Elm. emend. for *δ'*, since the *δέ* in 895 corresponds to *μέν* in 892. But the other editors, including P., retain *δέ*. And the double *δέ* is common enough.

895. *ἄρα*, as printed, "sacrifices sense to metre," P. But it must be taken as a strong *ἄρα*.

899. Elm. would prefer the *ο* as in *Or.* 175, *ὕπνοδότηρα*. But all edd. agree in *ω*, *metri gratiā*.

912. *φεύγω*, "rejection," is the emend. of Elm. for the orig. *φεύγει*, "aspiration." Reading *φεύγει*, Matth. and P. take the clause *ὡς τὸν...κατέβη* as the subject of it. But others take Heracles as the subject.

919. P. for *τὰ* would read *δὲ*, with great plausibility.

924. *ὕβριν* for the unmetrical *ὕβρεις*, Heath and Musgrave. Elm.

wrote *ἔσχευ δ' ὄβρις*. But can *ἔσχευ* be used absolutely in the sense of *cessavit*?

925. Pfl. retains the orig. *βιαιώς*. Matth. reads *πρὸς δίκας βιαιώς*.

932. *πολυπόνων σὺν ἀσπίσει* orig.: text Hermann.

933. For *πολὺ* Jacobs suggests *πόλιν*.

937. The orig. *ἔστασαν* is retained by Matth. and B., who refer, for the active use, to Hom. *Il. M. 56*; *Od. Γ. 182, Θ. 435. ἵστασαν* Elm.

950. *ὄδρας τε θήρας τ'* is suggested by P., to supply the connecting *τε*, and since the Nemean lion is elsewhere called *θήρ*.

959. Elm. after Reiske with Matth. alters *χρή* to *χρήν*. *χρήν* gives the general statement of a permanent law; while *χρή* applies only to the particular case. Cf. 968, 969, and *Med. 573*.—*χρήν* and *χρή* were often interchanged by transcribers, and may have been in the present passage.

961. Altered by Elm. to *οὐκ ἔστιν ὄσιον*, to be like *Ιρῆ. T. 1037*. The change is not great, but not necessary.

981. Musgrave, with whom Hermann agrees, conj. *κάσιγγρωσ-τον*. Pfl.

987. Elm., on the ground that H and OT are often interchanged, wrote *οὐ δῆτα*, "no indeed," quoting many similar passages. Kirchhoff conj. *εἰδώς γε*.

995. Elm. retains the Aldine *δῆώσας* (which has inferior MS. support), quoting from Strabo iv. p. 183 a line of the *Prometheus Λυόμενος*, *βαλὼν δῆώσεις...στρατόν*. (*ιδώσει Dobree, Adv. 2, p. 105*.)

1006. Emended from the orig. *δυσγενῆ* by Stephanus.

1011. *καθανών* orig., which is by Pfl., P. and most others retained. *καθαίνειν* Elm. (see 228).

1014. *πρὸς ἃ γ' εἶπας* orig.: text Hermann (*προσείπας, ἀντήκουσας*, Elm.). Probably the *πρὸς* was added in the margin by some reader who wished to explain that *ἃ γε* was to be taken in the sense "quod attinet ad." Euripides *never* begins a line with an anapaest, unless it is one word, as *ἰκεταί*, *Ἀκάμας*, *Ἰόλαος*: excepting only cases in which the line begins with a preposition, as *Or. 898, ἐπὶ τῷδε, Herc. F. 940, Alc. 375*. Elm.

1029. *μείζον*' is the orig. reading, and so P. But Elm. and most editors read *μείζον*, neuter: a change which is not necessary.

1038. *ἡρόμην* orig., *ἡδούμην* Musgrave. But Heath would read *ἡρόμην*.

1039. *κρείσσω* orig., *μείζω* of the old editions seems an accidental error.

1041. *στάξει τόπον* orig., *τάφον* Heath.

1050. Elm. suggested *πυρι* and Heath *λύσιν*.

1053. The orig. *ταῦτα* is retained by some edd., *ταύτᾱ* Heath, and so Kirchhoff and P.

EXPLANATORY NOTES.

Abbreviations. Tr.=translate. Qu.=quotes. N.=see Critical Notes.—Elm.=Elmsley. Pfl.=Pflugk. P.=Paley. B.=Bothe. Matth.=Matthiæ. L. and Sc.=Liddell and Scott's Lexicon, Seventh Edition, 1883.

Observe that occasionally the more advanced part of a note is enclosed in brackets, thus [].

A Critical Note is *only* referred to when the variation in question is of exceptional importance.

2. "The man of honour (ὁ δίκαιος ἀνὴρ) hath a disposition which serves his neighbours' ends." Cf. *Iph. Aul.* 1386 πᾶσι γὰρ μ' Ἑλλήνων κοινὸν ἔτεκες, οὐχὶ σοὶ μόνῃ. Lucan, *Phars.* II. 383 nec sibi sed toti genitum se credere mundo.—ὁ δίκαιος (ἀνὴρ) is balanced by and contrasted with ὁ ἀνειμένον which is equivalent to ὁ φιλοκερδής. The contrast is illustrated by what is said of the good ruler of a people in Plato *Republ.* I. 347 D ἀληθινὸς ἄρχων οὐ πέφυκε τὸ αὐτῷ ξυμφέρων σκοπεῖσθαι, ἀλλὰ τὸ τῷ ἀρχομένῳ,—i.e. in order to be a ruler worthy of the name, a man must sacrifice himself for the advantage of others.

3. ἀνειμένον ἐς τὸ κ. Lucro deditum, Elm. lucro effusum, B. Cf. the adverbs ἀνέδην and ἀνειμένως. The idea is, "so much freed from restraint that you give yourself up to one thing only:" it is almost a metaphor from driving with loosened rein. Notice ἀνειμένον ἐς.

4. πόλει, a state.—καὶ σ. βαρὺς="et in vitae commercio gravis;" referring to *private* business as distinct from πόλει. Συναλλάσσειν="to bring into dealings;" hence, to have dealings with. For the construction, Pfl. qu. Eur. *Frag. Incert.* CXLV., προσομιλεῖν ἥδιστον.

5. *ἄριστος* = "fructuosissimus," B.—For οὐ λόγῳ, cf. Aesch. *P. V.* 336, *ἐργῶ καὶ λόγῳ τεκμαίρομαι*, Hdt. v. 24, τοῦτο δὲ οὐ λόγοισι ἀλλ' ἐργοῖσι οἶδα μαθόν. Cf. Aristophanes, *Clouds* 611 οὐ λόγοις ἀλλ' ἐμφανῶς.

6. *αἰδοῖ* implies partly the noble shame that avoids shame and is equivalent to *self-respect*: and partly the feeling of pity for others which is produced by that self-respect. Cf. the Attic use of the verb *αἰδέομαι*, 'to forgive.' See note on *αλοχύνῃ*, 200. Cf. also 43, 101, 460, 813, 1027, 1038.—τὸ συγγενές=τὴν συγγένειαν: cf. *Prom.* 39, τὸ συγγενές τοι δεινὸν ἢ θ' ὀμίλια.

7. With *ἔξδν* (nominative or accusative absolute) supply *μόλ*. Cf. Aesch. *P. V.* 648, *ἔξδν σοι γάμον τυχεῖν μεγίστου*, and Thuc. iv. 20, *ἔξδν ὑμῖν φίλους γενέσθαι*.

8. For *μετέσχον πόνων* 'Ηρακλέει, dative of person, with partitive genitive of the thing, cf. 627, 665, 688.—For *εἰς ἀνὴρ*, "was the one man who," cf. Soph. *Trach.* 460, *πλείστας ἀνὴρ εἰς 'Ηρακλῆς ἐγγίμε δῆ*. *Orestes* 743. Pfl.—'Ηρακλέει, the uncontracted form with *α* lengthened is found *only* here and in 988. For other cases cf. 210 (nom.), *Herc.* *F.* 47 ('Ηρακλέους), *inf.* 93, 123. Notice the Ionic genitive in 541.

10. *ὑπὸ πτεροῖς*. For *ὑπὸ* with the dative, which is used by the poets, and implies dependence, cf. L. and Sc., *ὑπὸ B. II. 2*. For *ὑπὸ πτεροῖς*, Pfl. well quotes Plato *Legg.* vii. p. 814 B, (*γυναικας*) ὥσπερ ὄρνιθας περὶ τέκνων μαχομένας πρὸς ὁτιοῦν τῶν ἰσχυροτάτων θηρίων ἐθέλειν ἀποθνήσκειν τε καὶ πάντας κινδύνους κινδυνεύειν.

11. *τάδε* = "even these," pointing at them.—Cf. Ar. *Ecc.* 412, ὁρᾷτε μὲν με δεόμενον σωτηρίας.

12. *γάρ*. Notice that *γάρ* is very frequently used to introduce a fuller explanation of a preceding brief statement: cf. Eur. *Suppl.* 11, *inf.* 17. Observe the instances of *γάρ* in Thuc. i. 1.

ἀπῆλλαχθῇ, "had been set free from." *ἀλλάσσω* = "to make other than it is," and so, "to exchange."

13. *ἤθελε* here = *ἐβούλετο*. Cf. 63 and 134, where *βούλει* is used. —*κτανεῖν*, aorist, = "to kill at once, and have done with it."

14. *ἐξέδραμεν*. Neither this word, nor any other compound of *διδράσκω*, occurs elsewhere in Tragedians, except in Soph. *Ajax* 167, *ἀπέδραν*. *διδράσκω* is the regular word for *runaway*, esp. slaves. Cf. 140, *δραπέτης*. Cf. Thuc. i. 126, vi. 7, *ἐκδιδράσκουσι*. Elm. It is not a dignified word.

14, 15. Tr. "Country is lost, but life was saved."

15. *φεύγομεν*. For this common use of *φεύγω* and *ἐκπίπτειν* =

"to be banished, to live as exiles," cf. 186, 190, 222, &c. So ἐκβάλλειν = "banish." (Cf. Madvig, *Gk. Syntax*. § 110. a. R. 2.) For the exile of the Heracleidae, cf. Hdt. IX. 27, Ἡρακλείδας τῶν φασί, &c.

16. ἐξορίζειν in 257 = "to put beyond a boundary, to banish : " but here is used only with accusative of motion towards. ὀρίζω strictly means to make a ὄρος, and so to pass through something that constitutes a ὄρος. Cf. *Med.* 433, διδύμους ὀρίσασα πόντον πέτρας, Aesch. *Suppl.* 553, πόρον κυματίαν ὀρίζει. [B. understands ἐξ. sc. ἐαυτούς.] Cf. *Ion* 1459.

18. ὕβρισμα = "a piece or instance of ὕβρις ; " i. e. a violent outrage on the person. Cf. 280.—ἤξ = "has thought fit."

19. πυνθάνοιτο, optative denoting the indefinite notion of "from time to time."—ἰδρυμένους, sc. ἡμᾶς ὄντας.

20. χθονός = "from that land."

21. οὐ σμικρὰν is to be taken as one word.—προτείνων = "holding out, minaciter ostentans." [Elm. qu. Hdt. IX. 4, προέχων μὲν τῶν Ἀθηναίων οὐ φιλλας γνώμας, where προέχων, he says, = προτείνων : but it can also be taken as "having first in his mind the fact that"....] See N.

23. τὰπ' ἐμοῦ = τὰ ἀπὸ. Cf. *Troad.* 1154, τὰπ' ἐμοῦ τε καὶ τοῦ σου. Cf. Eur. *El.* 280. Pfl.

27. Note the meaning of πρόσσω as distinct from ποιέω.

28. For ὀκνῶν, cf. 245 : in both cases, it is used of reluctance as arising from *shame* ; but often as arising from *alarm*.

29. ἔστιν = "is no longer in existence ; " ἔστιν so accented has either this meaning or = ἔξεστι.

30. ἤμυνε. *Aor.* I.

31. δέ = "and." So also in 39, &c.

32. Marathon was noted for its special worship of Heracles. A temple of Heracles at Marathon is mentioned by Herodotus VI. 108. See also Pindar, *Ol.* IX. 134 ; XIII. 157. In the latter passage, Marathon is complimented as being λιπαρά.

σύγκληρον χθόνα. Cf. 80, 81.—Marathon was of course in Hellas of which they were τηγόμενοι, = "in act of being bereft ; " but he goes on to say why they hoped for hospitality there.

33. ἰκέται προσωφελῆσαι = "as suppliants to the effect, or, with the petition, that they may aid us." The infinitive is explanatory, and quotes the supplication. See notes on 178 and 345. For βῶμαι, cf. 196, 238.

θεῶν = "Zeus," cf. 79.—καθεζόμεσθα = "consedimus;" aorist.

35. The *δισσοὶ παῖδες* were Demophon and Acamas (*infr.* 115 and 119). But A. takes no part in the action. See the note on 119.

κατοικεῖν = "to dwell in;" but κατοικίζειν = "to colonize." Cf. 46. See also *Act. Apost.* vii. 4, τότε ἐξελθὼν κατώκησεν ἐν Σαρράν· κἀκείθεν ... μετώκησεν αὐτὸν εἰς τὴν γῆν ταύτην εἰς ἣν ὑμεῖς νῦν κατοικεῖτε. (In this passage the subject of the first clause is the object of the second. Notice the attraction of *εἰς*.)

36. λαγχάνω is either used, as here, absolutely; or, with infinitive; or, with partitive genitive, as in Eur. *Suppl.* 1086, διπλοῦ βίου λαχόντες.

37. τοῖσδ' = "to these children here." For the relationship, see 207.

38. τήνδε ὁδόν = "hanc migrandi vicem" = "in this manner;" not "along this road." In either case, the accusative denotes extension. Cf. *Andr.* 1125, εὐσεβεῖς ὁδοὺς ἤκοντα. On the adverbial accusative, see Madvig, *Gr. Syntax*, § 31 d.

39. *δυοῖν γερόντων*. Iolaus, and Alcmena the mother of Heracles. Iolaus is said to have been the son of Iphicles, who was the half-brother of Heracles. Euripides does not mention this; probably because the reference to such relationship would make the difference between the ages of Iolaus and Alcmena seem too great. Perhaps Eur. was not even aware of the relationship. [Pfl. suggests, *Prooemium* p. 8, that Eur. thought that his audience, in time of war, and in a play written for a temporary purpose, would not trouble themselves about such minute points as the omission of mention of relationship, or the improbability of Iolaus being old enough to be fitly called γέρον.]

40. *καλχαίνων*. Notice the construction: nominativus pendens. Translate, "pondering." See Bothe's note, and L. and Sc. Cf. *Antig.* 20, καλχαίνουσ' ἔπος.

41. τὸ θῆλυ γένος. But legend says that Heracles had seventy-two sons and only one daughter, Macaria. Pfl. *Prooemium*, p. 7.

42. *ἔσωθε*, more commonly *ἔσωθεν*, strictly meaning, "from within," here = "regarded from within," and so, "within," cf. 141.—*ὑπηγκαλισμένη*, passive, = "having them clasped in her arms,"—the same construction as that used with verbs of clothing; which put into the accusative the thing worn, as *διφθέραν ἐνημμένους* Ar. *Nub.* 72. In *Cyclops* 498, is *ὑπαγκαλίζων*, active.

43, 44. "Since we are ashamed that young girls, who are maids,

should approach a crowd and stand at an altar." The latter verb is intransitive, and therefore probably the former also. But *πελάζειν* is more frequently causal. Cf. Aesch. *P.V.* 155, *Alc.* 230, *βρόχῳ δέρην πελάσσαί*. But cf. 288 of this play.—*ὄχλος* here and in 122 is used of the chorus: but note that the meaning is often "a crowd of troubles;" as in the phrase *ὄχλον παρέχειν*. In *Ion* 635, *ὄχλον τε μέτριον*, the passage will bear either of these meanings, though the latter is preferable.

45. οἷσι *πρεσβεύει γένος*="who are eldest in birth;" but in 479 *πρεσβεύειν γένους*="to act as ambassador for the family;" and in Aesch. *Eum.* 1 *πρεσβεύω γαίαν*="give the first rank to." There are hardly any instances of *γένος* in the sense of *birth*: but Pfl. qu. *Iliad* O. 182, *γενεῇ πρότερος*. [Some would propose *γόνος*; but this is used only in the sense of *proles*. Elm.]

48. *ἐμῶν*, emphatic, from its position at the end of the line,="of mine (since there is none other)."

49. The name of the *κῆρυξ* is not mentioned in this play; but in *Iliad* O. 636 he is called Copeus.

50. οὐ, i.e. *Εὐρυσθέως*.

51. *ἀλγῆται*, cf. 224, 318, 364, 515,="exiles" in Trag.: in *Odyssey* is only used of *beggars*; in *Iliad* not at all.—*ἀπεστερημένοι*, defrauded, unlawfully deprived of: a sense which this word always carries. It sometimes takes the accusative, as *ἀφαιρείσθαι* in 162.

52. ὦ *μῖσος*, cf. 76, ὦ *τάλας*: nominatives, because meant as statements of facts, not as exclamations. Abstract for concrete; so in *Med.* 1323, *infr.* 941. Cf. use of *scelus*="scoundrel," in Plautus and Terence. Similarly *μίσημα* Soph. *El.* 289.

53. *ὅη* intensifies *πολλά*, as though it were a superlative; cf. also *infr.* 203.—*ὅς*, here and in 57, is used with indicative where *qui* in Latin would take the subjunctive.

54. *κακὰ* is so far removed from *πολλά* that it makes a fresh statement—"many messages, and all bad." Cf. the use of *τάδε* in 11.

55. Tr. I suppose you think that the post you here occupy is good.—The *ἔδρα* is the altar of *Ζεὺς Ἀγοραῖος*, cf. 70. [Elm. gives numerous references for *ἡ που*="I suppose," "no doubt." Pfl. qu. Xen. *Anab.* VI. 3. 26, *νομίζοντες καλὸν ἔχειν τὸ χωρίον*.]

56. *κακῶς φρονῶν* "much mistaken;" so *Med.* 250 κ. *φρονούντες*, and similarly the adj. *κακόφρων*, e.g. *Orest.* 825, *infr.* 372.

58. *τὴν σὴν*, contemptuously, as in 284, and often elsewhere,=

"that of yours, that of which you make so much." Cf. *Hippol.* 113, τὴν σὴν Κύπρῳ, Soph. *Antig.* 573, τὸ σὸν λέχος, *id.* *Philoct.* 1251, τὸν σὸν φόβον. For the phrase παροῖθεν ἀντὶ Εὐρύσθεως, Pfl. qu. *Hippol.* 382, ἡδονὴν προθέντες ἀντὶ τοῦ καλοῦ. ἀντὶ in either case is superfluous.—Observe that παροῖθε, "before," here = *in preference to*. It is also possible to connect παροῖθ' αἰρ. closely together as = προαιρήσεται.

59. μοχθεῖς, neuter, here used almost actively. So in Eur. *El.* 64, *Hec.* 815.

For ἀνίστασθαι εἰς Ἄργος cf. Xen. *Anab.* 1. 2. 24, τὴν πόλιν ἐξέλιπον εἰς χωρίον ὀχυρόν. Pfl.—For λεύσιμος δίκη cf. 765 (various reading in N.) and *Orestes* 614.

61. οὐ δῆτα = "nay surely."—For βωμὸς, the altar of Zeus Ἄγοραῖος, cf. 70, 79, 121, 238, 341.—[But legend said that they fled πρὸς τὸν Ἑλέου βωμόν. B.]

62. ἐλευθέρα, possibly predicate. βεβήκαμεν, cf. 910.

63. Cf. *Herc. F.* 401, θνατοῖς γαλανείας τιθεῖς ἐρετμοῖς (Pfl.). The second dative defines more closely (see on 173); or μοι may be taken as an ethic dative.

64. οὐτοι γε = "surely you will not."

65. γνώσει σύ = "we will soon see about you." Cf. 269.—P. refers to Aesch. *Choeph.* 305, Eur. *Suppl.* 580.—μάντις δ', &c., implies that the herald is going to use force.—For the accusative of respect, τάδε, cf. Plato *Apol.* 18 B, τὰ μετέωρα φροντιστήν. Pfl.

66. οὐκ ἂν γέν. See note on *infr.* 344. ἐμοῦ ζῶντος, "at any time in my life," is the genitive absolute in the sense, to which it can generally be referred, of the time at which a thing happens. Cf. Hom. *Iliad* A. 88, *infr.* 650.

67. ἀπαίρε, used intransitively, = "depart." But in *Cyclops* 131, ἀπαίρωμεν χθονός, it governs the genitive.—With this word, Copeus throws Iolaus to the ground. Cf. 75.

68. νομίζω, see N.—οὔπερ εἰσὶ = "whose they are."

69. δαρὸν, Doric and Tragic for δηρὸν: usually in bad sense. But here, as B. rightly thinks, the natives of Attica are addressed as αὐτόχθονες, and the tone is complimentary.

70. ἀμύνετε is here used absolutely, as in Ar. *Vespae* 197. But cf. 164, 302 of this play. The usual construction is as in *Herc. F.* 219, τοιαῦτ' ἀμύνεθ' Ἡρακλεῖ.

ἀγοράου Διός. Probably there was a temple of Zeus in the Ἄγορά at Marathon, as well as at Athens. In every Ἄγορά were altars of

Zeus and of Hermes Ἀγοραῖοι. Cf. Hdt. v. 46, ἐπὶ Διὸς Ἀγοραίων βωμόν. Cf. Aesch. *Eum.* 973, *Ag.* 90.

71. βιαζόμεσθα. Notice the passive use; and cf. Soph. *Antig.* 66, and 1073. P.—στέφη. Cf. 124.

72. Nominatives in apposition.—τε, καὶ = “quum, tum;” the καὶ clause being, as usual, the more important.—ἀτιμία (= “infamy” in its technical sense, for which see L. and Sc.) is a strong word. Tr. “disgrace to city and dishonour to gods.”

74. ἔστηκε has often nearly the meaning of ἐστὶ. Cf. 400 and Soph. *Ajax* 200, ἐμοὶ δ' ἄχος ἔστακεν.—ποῖαν σ., almost a double question: “will it not soon reveal a disaster, and of what kind will that disaster be?”

76. ἀμαλὸν· ἀπαλὸν, ἀσθενή. Εὐρεπίδης Ἑρακλείδαις δηλοῖ, is the explanation of Hesychius (an Alexandrine grammarian and lexicographer—the word δηλοῖ is probably an accidental insertion from another place). See N. P. qu. Homer, *Iliad* xxii. 310, ἔρρα ἀμαλὴν, and *Od.* xx. 14.—For χύμενον, which is aorist of χέω, B. qu. Verg. *Aeneid* ix. 164, *fusique per herbam*.

77. ἐν γῇ = ἐν γῆν. Pfl.

78. Notice how the three pronouns are in emphatic juxtaposition.

79. τὰ προβώμια. Cf. *Ion* 376, προβώμοις σφαγαῖσι μήλων.

80. See N.—τετράπτολιν, cf. 32: a name applied to four adjoining δῆμοι, of which Marathon was one. Their names are given by Strabo (qu. in Elm.), Οἰνόνην Μαραθῶνα Προβάλινθον καὶ Τρικύρουθον. Cf. Ar. *Lysistr.* 285, μὴ νῦν ἐν τῇ τετραπόλει τοῦμὸν τροπαῖον εἶη. Pindar (*O.* vii. 34) calls Rhodes τρίπολιν νᾶσον. For the form, cf. ὁμόπολις λεώς, Soph. *Ant.* 733. The meaning of the entire question of the chorus is, Did you come by land or by sea?

82. πέραθεν = ἐκ τοῦ πέρα τόπου. B.

83. κατέχετε, used here intransitively = come down to the coast from the high seas; or, possibly, one may supply τὴν ναῦν. It is present tense for past, as Pfl. remarks, quoting Verg. *Aen.* vii. 196, advertitis aequore cursum.—Cf. Thuc. vii. 33, κατέσχουσιν, iv. 42, κατασχέσουσιν.—The aor. κατασχέειν is more usual in this sense than κατέχευ; and in fact κατέχετε is the old reading, altered metri gratiâ. See P.—Cf. *Ion* 551, προξένων δ' ἐν του κατέχες;

Εὐβοίδα. Cf. Hdt. v. 102, ἦν γὰρ ὁ Μαραθῶν ἀγχοτάτω τῆς Ἑρετρίας. Elm.

84. νησιώτην is used disparagingly; cf. Rhesus 701, and *Androm.*

14, qu. by P.—So also *τρίβω*, in the sense of *terere*, to wear out or to waste.

85. *ἐκ Μ.*, as if he said “from proud Mycenae.”

87. *ὠνόμαζε*. The imperfect is idiomatic.—See examples qu. by P., e.g. Aesch. *Ag.* 665, *τις ποτ' ὠνόμαζεν*—*Ἑλέναν*;

88. *παραστάτην*. Cf. 216, and Xen. *Cyrop.* VIII. 1. 10, *παραστάτας καὶ ἐπιστάτας*, “sidesmen and supporters.”

89. For *ἀκήρυκτος* in another sense, see Xen. *Anab.* III. 3. 5, *τὸν πόλεμον ἀκήρυκτον εἶναι*, of a war in which no parley with the enemy was to be allowed; and other exs. in L. and Sc. Cf. Verg. *Aen.* VII. 196, *auditiue advertitis*.

90. *τοῦ = τίνος* = “whose?” [possibly = “why?”].

94. *σέθεν*. Addressed to the Chorus, as the spokesman of the chorus.

95. *τί χρέος* = “what is the matter?” = *τί χρῆμα*; Cf. 633, 646, 709. [But Pfl., after Matth., would render “what do you want?”] Strictly it is an accusative of respect. A fuller phrase occurs in *Orestes* 151, *ἐφ' ὃ τι χρέος ἐμόλετε*. Cf. Aesch. *Ag.* 85.—*πόλεος* alludes to the *ἐκκλησία* before whom suppliants would be brought.

96. *μελόμενοι*, “having a care:” cf. 354, *μέλονταί σου*. Cf. note on *μέλειν*, 711.

97. *μήτ' ἐκδοθῆναι*, sc. *μελόμενοι*.

99. *τοῖς σοῖς* is said tauntingly, to mimic the *τῶν σῶν* of the preceding line.

101—103. *ξένη* and *σφε* both refer to Copeus; and the meaning is, “You must not go with hands stained by violence. But if *σε* is read instead of *σφε* [see N.], the whole remark is then addressed to Iolaus, and *βιαίῳ χειρὶ* would then be a causal dative, “owing to the hand of violence.”

104. *πείσεσθαι* is not from *πάσχω*, but from *πείθω* (“will not consent”) according to P., who qu. Aesch. *Theb.* 1065, *τις ἂν ταῦτα πείθοιτο*;

107. Tr. *either* “it is wicked for a state to let go a suppliant band of strangers;” *or* (with P., taking *προστροπὰν πόλει* together), “who have appealed to the state.” The order of the words is in favour of the latter: but most commentators take *ἄθρον πόλει* together notwithstanding. Elm. would tr. “*tradere civitati Argivae*” = “to send back to their own land.” See Pfl.

109. *δέ γε* = “True, but...;” cf. *Iph. Aul.* 334, *ΑΓ. γλῶσσ' ἐπὶ φθονὸν σοφῆ. ΜΕΝ. νοῦς δέ γ' οὐ βέβαιος ἄδικον κτήμα καὶ σαφεὲς φίλοις.*

—*ἔξω*, cf. Aesch. *Choeph.* 697, *ἔξω κομίζων ὀλεθρίου πηλοῦ πῶδα*: *P.V.* 263, *πημάτων ἔξω πῶδα ἔχει*, and *Hippol.* 1293.

110. *τυχόντα*, accusative where we might have had dative, makes the remark general instead of personal.—*τῆς ἀμείνωνος*, almost equivalent to a separate statement, and = “which is the better part.”

111. Distinguish *οὐκουν*, particula *fortius negandi*, “then not” (*οὐκουν* ‘Ορέσσης καὶ σὺ παύσεται τᾶδε, *Soph. El.* 795), from *οὐκοῦν*, which introduces a conclusion, “therefore;” cf. *infr.* 191.

112. *χρῆν* (for *ἐχρῆν*, the augment being mostly omitted), as distinguished from *χρή*, implies either, (1) as here, something which ought to have been done, *but has not been done*, cf. 968; or, (2) the permanent and general nature of an obligation.

113. *θεῶν* is here used in the sense of *βωμῶν*. Cf. 440, *τίς γὰρ ἀστεπτος θεῶν*;—Construe closely with *ἀφέλκειν*, not with *βίβλ.* Cf. 221.

116. For *ἄρα* see L. and Sc. II. Here, and in *Androm.* 1114, it appears to be used in the sense of *igitur*, like *ἄρα*.

117. *εἰρηται μάτην*. Because the chorus, to whom hitherto the remarks had been addressed, had no executive power.

118. *καὶ μὴν*, “and lo.” These particles are employed to direct attention to a new point, and are accordingly often used, as here, to signal the approach of a fresh person. In this signification *γὰρ* (with a word or words interposed, cf. *infr.* 10) never follows.

119. See 35.—Pfl. [*Prooemium*, p. 9 *ad finem*] observes that the part of lord of the country, in a dialogue with another, could hardly be taken by two characters; but that Eur. did not venture to depart from the legend that the two brothers jointly succeeded Theseus: therefore he introduced Acamas as a *κωφὸν πρόσωπον*, a “walking gentleman,” amongst the other attendants of Demophon. So also, although we have here no “stage directions” as in modern plays, we may assume that the children, mentioned in 40 and in 122, were present on the stage; and that a crowd accompanied the herald who brings on Eurystheus in 929.

ἐπήκοοι = “qui audient.” Notice the genitive: and observe that another use is common in Xenophon:—*εἰς ἐπήκοον* (sc. *τόπον*) = “to within hearing distance.”

120. Addressed to the Chorus.

ἔφθης βοηδρομήσας. (1) The aorist participle, standing in apposition to the subject of the sentence, is often used with a verb in the

or historical present, not to denote time *previous to* but *coincident with the action of the verb*. (2) When the aorist participle is so used with the verbs *φθάνω, τυγχάνω, λαγχάνω*, it virtually contains the *leading idea* of the expression.

So here *ἔφ. βοηδ.*=(1) "You were the first *in running*" (not "*in having run*") to the rescue;" and =(2) "You were the *first* to come to the rescue;" where the idea of "rescue" is uppermost, and the *priority of the action* could have been expressed without using a verb at all. It should be noticed that this aorist participle always denotes a single transient action; the present participle, an abiding condition. Cf. Madvig, *Syn.* § 183, R. 2; Goodwin, *Greek Moods and Tenses*, § 24, N. 1.

121. *ἑσχάρα* is strictly an altar for burnt-offerings, while *βωμὸς* is the general term.

123. Observe that this line contains two statements.

124. *βωμὸν καταστέψαντες*, i.e. with branches round which were twined *στέφη* of wool. For illustrations of this custom see *Androm.* 894, *Iph. Aut.* 1478; Aesch. *Suppl.* 241, and 481; Soph. *Oedipus Tyr.* 3, *ἱκτηρίοις κλάδοισιν ἐξεστεμμένοι*="bearing wreathed boughs," and 143. [In *Phoen.* 1632, *καταστέφειν νεκρὸν*="to offer libations to:" a metaphorical use.] The proper expression in prose authors is *ἱκτηρίας θέντες*: for which Elm. qu. Andocides *de Myst.* p. 15 *δς ἀν θῆ ἱκτηρίαν*. Cf. also *ib.* § 112 *λέγει ὅτι ἱκτηρία κείται*.

126. *λυγμός* in *Iliad* XVIII. 572="a cry of joy."—*συμφορὰ*="that which befalls," "quod accidit:" and, like "accident" in English, is generally in a bad sense. So *τύχη*. Cf. 236.

127. *νυν* is sometimes plural, for *αὐτοῖς*; much more commonly, and probably here, singular, for *αὐτόν*.

129. *οἰκτω*, causal dat. Cf. *Hec.* 519, *σῆς παιδὸς οἰκτω*. *Iph. T.* 332, *εἰς δὲ γῆν γόνυ | καμάτω καθέεισαν*. See on *infr.* 475.

130. *καὶ μὴν—γε* "and yet;" *κα μὴν* (without *γε*) sometimes has the same force, e.g. *Phoeniss.* 721, *καὶ μὴν τὸ νικᾶν ἔστι πᾶν εὐβουλίαν—στολὴν*, the garb; *ῥυθμόν*, the *sit* of it: "he is dressed, and looks, like a Greek."—*Ἕλληνα—ῥυθμόν*, for *Ἕλλην* adjectival cf. *Iph. T.* 72, *Ἕλλην φόνος*, and for its use with a *feminine* substantive Aesch. *Ag.* 1254, *Ἕλλην' ἐπίσταμαι φάτιν*. Similarly *τύχη σωτήρ* *Ag.* 664, *θελκτορι Πειθοῖ* Aesch. *Suppl.* 1040. On the other hand, an adj. of feminine form is occasionally found with a neuter subst., e.g. *Orest.* 270, *μανιάσω λυωσθήμασι*. Cf. *Hel.* 1301.

132. *μή μέλλειν τε* is either put parenthetically; or, as one idea with *τὸ φράζειν*, and so, with one article to serve for both verbs, = "to tell without delay."

134. *θέλεις=βούλει*, cf. 13.—Cf. Soph. *Philoct.* 233, "Ἐλληνές ἐσμεν, τοῦτο γὰρ βούλει μαθεῖν."

135. *ἐφ' οἷσι* = "on what grounds."

137. "*ὦ ξένη*, arroganter pro *ὦ ἀναξ*. Musgravius." Elm.

139. *ἄγω* = "am in act of, am trying to." Cf. *δίδωμι* = "I offer;" i.e. I am trying to give.—The herald presupposes an international understanding, like an extradition treaty in modern times: except that we do not now surrender those charged with *political* offences.

140. *ἐμαντοῦ* is stronger than *ἐμῆς*.

141. *ἐκείθεν* = whose influence starts or extends from *ἐκεῖ*. Cf. *Hieropol.* 567, *αὐδὴν τῶν ἔσωθεν*, Eur. *Suppl.* 390, *κατὰ νόμους τοὺς ὀκοθεν*. —*ἐψηφισμένους θανεῖν*, here passive, but more frequently deponent, = "who have been voted on, to the effect that they die." Cf. notes on 33, 178, and 345.

142. *δικ. ἐσμέν*, = "it is right that we..." Cf. Madvig, *Gr. Syn.* § 177, b. This construction is rare in poetry, cf. *infr.* 776.

Observe the idea of *πῶλις*, "an autonomous state." —*κυρτοὺς* (of two terminations, see *infr.* 901) = "valid, needing no further sanction."

144. *πολλῶν καὶ ἄλλων=πολλῶν ἄλλων*: cf. *πολλὰ καὶ δεινὰ*. Elm.—Tr. "And though they have reached the altars (homes) of many another people."

145. *ἔσταμεν*, syncopated perfect = "we have ever kept our stand."

146. *ἐτόλμησε*, notice change to aorist. "And no man ventured (at any one time) to incur besides *evils of his own seeking*." So P. But Elm. thinks *ἴδια* is here used for *οἰκεία*, in the sense of "troubles in his own house:" and compares Thuc. I. 78, *καὶ μὴ οἰκείον πόνον προσθήσθε* [ἡμῖν]. Cf. 419, 634. Cf. *προσθέσθαι*, 157.—A possible meaning is, "to add to us ill-treatment on his own account."

147. *ἐς σὲ μωρίαν ἐσκεμμένοι* = "looking *ἐς σε*, and seeing *ἐν σοι*." [So Pfl. But Elm. and B. understand *ἐς σε ἦλθον*. Elm. notices that the present is *σκοπῶ* in Attic, and never *σκέπτομαι*.]—*μωρία=εὐήθεια*, the good-natured simplicity which is further explained in 177 and 329.

148. Elm. qu. Eur. *Ino, Frag.* 18, *κινδυνον μέγαν ῥίπτοντες*, Hdt. VII. 50, *κινδύνους ἀναρρίπτοντες*, Thuc. IV. 95, *τοσόνδε κ. ἀναρρίπτομεν*: and Pfl. qu. Plutarch, *Caesar* 32, *ἀνερρίφθη κύβος*, "iacula est alea."

Cf. "to run a risk."—ἐξ ἀμ.= "starting from, or in, their helplessness or dead-lock"="in rebus desperatis."

149. "Whether their stake be won or lost."

150. φρενήρη refers in thought to μωρίαν 147, for which uncivil word this line apologises.

152. Cf. *Med.* 552, συμφορὰς ἀμηχανούς.

153, 4. The two alternatives are given by τε—τε—παρεῖς="admitting these into your land." [So Pfl., intrare passus; B. admittens.] Pfl. qu. Eur. *Suppl.* 468, "Ἀδραστον ἐς γῆν τήνδε μὴ παριέναι.

156. τοσὴνδε="might so great as it is;" cf. 305, 316: and is more demonstrative than τόσην. See note on 178.

158. λόγους is opposed to ἔργα, which word is implied. Pfl.—But probably both λόγους and οἰκτίσματα refer to τῶνδε.

159. πεπαίνω and πέπων are strictly used of ripening fruit. Cf. Xen. *Cyrop.* IV. 5. 21, ὀργὴ πεπανθήσεται. P. qu. Aesch. *Eum.* 66, ἐχθροῖς πέπων.—πάλῃ, a metaphor from wrestling.

160. For μὴ δόξης ὥς, with future indicative, cf. note on 248; also 1051.

161. See N.—With χαλυβδικοῦ, supply any noun, probably a neuter noun. So in Eur. *El.* 819, a knife is called Δωρίς. Cf. "a Toledo."—The Χάλυβες or Χάλυβοι were a people in Pontus. Cf. Aesch. *P.V.* 714 (οἱ σιδηροτέκτονες X.), Xen. *Anab.* v. 5. 1, καὶ ὁ βίος ἦν τοῖς πλεῖστοις αὐτῶν ἀπὸ σιδηρείας.

162. ποῖα denotes indignation. So in Ar. *Nub.* 367, to the question ὁ Ζεὺς οὐ Θεὸς ἐστίν; the answer ποῖος Ζεὺς; "Zeus, quotha!" expresses contemptuous surprise. Examples of this use are common. See L. and Sc. ποῖος, 4.

163. See N.

164. τίνος δ' ὑπερ="in whose behalf." [So P.—But B. "pro quo, sive cuius causâ." Pfl. would supply ἀμύνων αὐτοῖς.]

165. πεσόντας. Notice the aor. The future contingency is for the moment supposed to have happened.

167. Cf. *Med.* 1209, γέροντα τύμβον, Ar. *Lysistr.* 372, ὦ τύμβε, used of an old man. So τυμβογέρων="an old man on the edge of the grave," and cf. Lat. *silicernium*.—With the indeclinable phrase τὸ μηδὲν, the verb εἶμι is sometimes omitted, as in *Troad.* 412, οὐδὲν τι κρείσσω τῶν τὸ μηδὲν ἦν ἄρα [sc. ὄντων]. Elm.—ὥς εἰπεῖν ἔπος (usually, but not *a/ways*, with πᾶς or οὐδέτις) has a limiting or qualifying force, "almost;" cf. *Demosth. Leptin.* 140, ἐστὶ δὲ πάντα μὲν, ὥς ἔπος εἰπεῖν, ὁυεῖλι φευκτόν

and Sandys' note. So *Hippol.* 1162, 'Ἰππόλυτος οὐκέτ' ἔστω, ὥς εἰπεῖν ἔπος, "is well-nigh dead."

168. For ἐμβαίνειν πόδα see note on 802.—[Elm. in a long note on ἄντλος says the original meaning is "the hold," κοιλὴ ναῦς, cf. *Odys.* XII. 411: next, in Attic, as here, bilgewater, cf. *Troad.* 686, ἄντλον εἶργων ναὺς, Cic. *de Senect.* VI., alii sentinam exhauriant, Aesch. *Theb.* 796, ἄντλον οὐκ ἐδέξατο, "did not leak." But Pfl., and P. after him, doubt if ἄντλος=hold, and quote *Hec.* 1024, &c.]

169. Tr., with Pfl., "You will only be able to tell (your citizens) at best that they (thus) store up hope (i.e., allies, these Heracleidae) for the future." [But the commentators differ greatly. B. translates "hope will find the best." Hermann, quoted by B., understands ἐλπίς to mean the hope that the Heracl. may return to their country. P. takes ἐλπ. εὖρ.= "hope that you will be a gainer."]

170. Tr. either, with Pfl., "Yet that prospect wholly fails to match the present crisis;" or, with B., "is inferior to the advantages now before you."

171. Tr. "Even if fully armed and arrived at man's estate."

172. σε ψυχὴν, the second accus. more closely limits the meaning of the first (σχῆμα καθ' ὅλον καὶ μέρος). See *Madv. Greek Synt.* § 31, a, R. 2.

174. Cf. Hdt. VII. 10. 3, διέργαστο τὰ πράγματα. Used passively in both instances.—The nominative is τοῦτο.

175. There is an antithesis, I think, between δοῦς and κτῆσαι: "give—nothing; but gain—Mycenae." [But Elm. comments: "Nihil des de tuo, sed redde."]

176. κτῆσαι="gain for a friend."—The favourite contrast between δρᾶν and παθεῖν (see note on 424) is not intended here.

177. "Do not *you* experience this?"—παρὸν, accus. abs.

178. λάβης is *exegetical* of πάθης, that is it adds an explanation of the meaning. The construction is carried on from μηδὲ πάθης without connecting particle (asyndeton); cf. 821. So also προσθέσθαι after λαβεῖν, 156, and cf. 182 and 950. [For further examples consult a long and good note in Pfl. on this line.]

For this alleged chivalrous habit of Athens, the preferring a weak to a strong ally, see Ar. *Nubes*, 587—9, Demosth. *Leptines* 458, καὶ συμμάχους ᾗδη τινὰς ἥττους ἀντὶ κρείττωνων ἐπέσθητε ἐλῆσθαι, and a passage quoted in Pfl., Xen. *de Republ. Ath.*, III. 10. Thus, in the lifetime of Euripides, they had preferred Corcyra to Corinth, at the

beginning of the Peloponnesian war. But this had been through jealousy of Corinth, and not because Corcyra was the weaker. Compare Thuc. VII. 57, where the Cretans are said to have taken the opposite side to the people of Gela (which was a colony of Crete), *ἀκοντας, μετὰ μισθοῦ*. Pay was a stronger motive than patriotism.

180. Remember always that *πρὶν ἂν* is used only when a negative, expressed or implied, precedes it. Cf. 865. Here, *τίς ἂν κρίνειν; = οὐδεὶς ἂν κρίνειεν*.

182. The whole of the line 182 is epexegetical of *τόδε*.—[Elm. placed a comma after *εἰπεῖν*, thus making only *εἰπεῖν* explain *τόδε*; and the rest of the line parenthetic, = "and I have to take my turn in listening too."]

The allusion is to the right of free and equal speech, *παῖσι* and *ἰσηγορία*, of which the Athenians were justly proud as being the natural characteristics (cf. *ὑπάρχει*, 181) of a free nation, contrasted with the habits of servility engendered by a despotism.

183. *πρόσθεν κ.τ.λ.* = "before I have exercised both of these privileges, as from elsewhere they might thrust me."

184. = "But really (*δέ*) our cases do not touch—there is no common ground between us." Cf. *Ion* 1285, *τί δ' ἐστὶ Φοῖβῳ σοὶ τε κοινὸν ἐν μέσῳ;*

186. *δοκῆσαν* (v. Eur. *Suppl.* 129) is an acc. absolute of impersonal verb *δοκεῖ*. Cf. use of *δέον* (*δεῖ*), *προσέηκον* (*προσέηκει*), κ.τ.λ. A similar acc. is also found of some passive verbs that are used impersonally: e.g., *εἰρημένον*. See Madvig, *Greek Syn.* § 182.—*δόξαν* is a commoner form than *δοκῆσαν*, which is later Greek. Cf. *δοκῆσω*, 245.

187. *ἂν* is to be taken with *ἄγοι*, not with *πῶς*. It stands early in the sentence to shew at once that the clause is to be conditional.

188. *ὄντας* should be taken with *Μυκ.*, not with *οὖς*.—The subject to *ἀπῆλθασαν* is *οἱ Μυκηναῖοι* understood.

189. *ξένοι* = "we are foreigners, aliens, as far as *they* are concerned."

190. *δικαιοῦτε* is used in the sense of *ἀξιοῦτε*.

191. *οὐκὼν—γε*. See on 111. *φόβῳ*, "for fear of;" causal dative. —'Ἀργείων, objective genitive. Cf. 469, 1013.—Elm., in a long and interesting note on line 188, observes: "Whenever Eur. in this play speaks of Argos, he means Mycenae, of which town, and not of Argos, *Eurystheus* was king. Aeschylus too, in his trilogy, always writes Argos, *though he means Mycenae*; which latter he never mentions; and for

this reason:—Mycenae, the neighbour of Argos, was destroyed by Argos, Olymp. 78. 1, nine years before the production of the *Agamemnon*. Mycenae would seem to have been latterly but a small place; since Herodotus, ix. 28, states that from Mycenae and Tiryns together only 400 fought at Plataeae, to which field Sicyon sent a contingent of 3000 men.—In this passage, though Eur., in writing Ἀργ. φόβω, no doubt meant *Myc. φόβω*, it is probable that the political crisis existing at the time made the mention of fear of *Argos* a “hit” with the audience. See *Introduction*.

193. Trachis, a city in Thessaly, to which the Heracleidae had first fled.—For τὴ used like an adverb of manner, cf. *Androm.* 871, *Phoen.* 111.—By Ἀχαιϊκὸν πόλισμα is meant “a town in Thessaly, or Phthiotis.” P. refers to *Rhes.* 238, *Ion* 64.

194. 5. δίκῃ, dat. instr. or of manner.—With οἶδα περ supply λέγων.

197. Cf. 143, and Aesch. *Suppl.* 608, τὸνδε κραινόντων λόγον. See N.

198. ἐλευθέρας = “as being free.” Naturally a favourite word with an Athenian audience. Cf. 62, 113, 244, &c.

199. “But I *do* know.” οἶδα has more emphasis than ἐγώ, being contrasted with οἶδα in the preceding line.—τῶνδε here refers to the Athenians, as represented by the chorus.

200. θέλειν is here used in its proper sense of willingness, as distinct from a positive wish. Cf. 13, 134, and Index.—αἰσχύνῃ here = “honour,” i.e. the dread of shame. Cf. τὸ αἰσχρὸν in Demophon’s reply, which clearly refers to this line. So Pfl., “ne quid dedecoris subeant.” Elm. qu. Thuc. i. 84, αἰδῶς σωφροσύνης πλείστον μετέχει, αἰσχύνῃς δὲ εὐψυχία. See notes on αἰδῶς, lines 6 and 460.—For πάρος in the sense of *preference*, cf. note on 58 and Soph. *Oed. Col.* 418.

202. πόλιν = “quod ad civitatem attinet;” acc. of respect.—For ἐπίφθονον with infinitive cf. Aristoph. *Equites* 1274, λοιδορῆσαι τοὺς πονηροὺς οὐδέν ἐστ’ ἐπίφθονον.

203. The idea was commonly held in antiquity that excessive praise was a danger to the recipient of it, as being liable to provoke the φθόνος θεῶν. Euripides has the same remark elsewhere—*Orest.* 1162, βάρος τι κὰν τῷδ’ ἐστίν, αλνεῖσθαι λίαν. *Iph. Aul.* 979, αἰνούμενοι γὰρ ἀγαθοὶ τρόπον τινὰ μισοῦσι τοὺς αἰνούντας ἢν αἰνῶσ’ ἄγαν. Qu. by Elm.

204. βαρυνθεῖς, “annoyed.” Cf. Soph. *El.* 820.

206. For προστατεῖς, cf. 349, 964.

207. μὲν corresponds with δὲ in 209.

208. Take πατὴρ σέθεν together as in *Med.* 1309, qu. by Elm., παῖδες τεθνῶσι χειρὶ μητρὶ σέθεν.—γεννᾶται. All these verbs are in

the present. The meaning is, "still stands as the son of." This is common when relationships are spoken of, e.g. *Ion* 1458, οὐκ ἀδελφύτος ἐκλοχέει, τέκνον.

209. ἀνειμι γένος, "genus repetam." [Elm. has a note on the rarity in Attic Greek of the present and future of ἐρχομαι. ἐλεύσομαι occurs in Aesch. *P.V.* 854, and elsewhere in poetry; but he can hardly find an instance of it in prose. ἐρχεσθαι, Aesch. *Ag.* 917.]

211. θυγατρός, named Lysidice, according to Plutarch.—αὐτανεψίων [see N.]="sprung from first cousins." Aethra and Alcmena, the respective mothers, were cousins; being both the grandchildren of Pelops and Hippodamia. P. gives the full genealogy. Musgrave cites Plutarch, *Theseus* 7.

212. ἂν εἴη="would thus be"="are."—γεγώς, the singular, by attraction, instead of the dual γεγῶτε.

213. γένους, "touching, in point of relationship." Cf. the use of the genitive with adverbs, ὡς ποδῶν εἶχον, as I stood in point of speed="with all my speed," Hdt. VI. 116, πῶς ἀγῶνος ἦκομεν; Eur. *El.* 751. Cf. Madvig, *Greek Syn.* § 49, R. 2.—ἦκεις for προσήκεις, not an uncommon usage: cf. *Alc.* 291, καλῶς μὲν αὐτοῖς καταναεῖν ἦκον βίου, Soph. *Oed. Col.* 738. As προσήκοντος occurs, in a different sense, in the next verse, the simple form is naturally chosen here.

214. τοῦ προσήκοντος="relationship." So Pfl., τῆς συγγενείας. Cf. L. and Sc. 3. [But L. and Sc. quote this passage under the head of τὸ προσήκον=fitness.]

216. σύμπλους governs the dative Θησεῖ.

217. ζωστήρα, of Hippolyta, queen of the Amazons. See the description of this Labour in the chorus of *Herc. F.* 408—417.—πολυκτόνος, "murderous,"="involving murder to get it." P.—μετὰ, "after the girdle"="to fetch." So often in Homer.

218. ἐρεμνῶν, "black, shadowy;" only in Euripides in this passage. Twice in Sophocles, *Ajax* 376 (of blood), and in *Antig.* 700, ἐρεμνὴ φάτις.—ἐξανήγαγεν="up and out of."

219. For μαρτυρεῖ with accusative, cf. Soph. *Antig.* 515: but the dative in *Ion* 532, μαρτυρεῖς σταντῶ.

220. For ἀπαιτεῖν τινα with the infinitive, cf. Eur. *Suppl.* 385, Θησεύς σ' ἀπαιτεῖ πρὸς χάριν θάψαι νεκρούς.

221. θεῶν can, by virtue of its position, be construed either with πρὸς βίαν or with the participle. Cf. 113.—For ἀποσπᾶν, cf. Soph. *Ajax* 1024.

223. Tr. "not to say an evil in the state also." But see N.—If the reading in the text is correct, and the comma be put after instead of before *χωρίς*, *ἐν* is probably not the preposition, but an adverb, "also." Cf. L. and Sc., B. 3, Soph. *Ajax* 675, *Oed. Tyr.* 27, 181.

224. For ἀλλάς, cf. 51.—Hermann takes *συγγενείς* as a noun, and the two preceding words as adjectives qualifying it. Pfl.—But it is probably better to take each separately; thus giving the Heracleidae three distinct claims for sympathy.

225. The words βλέπον πρὸς αὐτοὺς βλέπον occur in *Alcest.* 390.

226. See N.—ἀντομαι = ἀντιδῶ. For καταστέφω, cf. 124.—Pfl. would take καὶ καταστέφω parenthetically; and compares Xen. *Anab.* i. 10. 1, βασιλεὺς δὲ (καὶ οἱ σὺν αὐτῷ) διώκων.—For χερῶν καὶ πρὸς γενείου, cf. 755, where περὶ governs both nouns, as πρὸς in this passage. [χερῶν might depend directly on ἀντομαι, cf. *Hec.* 752, *κερεῦθ σε τῶνδε γουνάτων* (Pfl.), and Hom. *Od.* ii. 68 (*λίσσσομαι*), but this is less likely.]

227. γένειον = "the chin;" γενειὰς = "the beard."

229. γενεῶ = "prove yourself."

231. πλὴν, a change from the usual ἤ. Cf. 444.—Pfl. assigns ὅπδ to the verb, ὑποπείσειν Ἀργείοις: an instance of tmesis.

232. ᾤκτειρα = "I at once felt pity (and now express it)." An aorist (e.g. ἐπήνεσα, ἀπέπτυσσα, ἤσθην, ἔφριξα) is often colloquially used by dramatists to express sudden action or emotion. See Madvig, *Greek Syn.* § 111, R. b. Cf. also *Orest.* 1021, ἐξέστην φρενῶν, *Hel.* 835, κατώμοσα.—συμφορὰς is genitive depending on ἀκούσας. See N.

233. τῆς τύχης νικωμένην may be explained as genitive of comparison. Cf. *Med.* 315, κρείσσονων νικώμενοι, and Aesch. *Suppl.* 1005, *ἑμέρου νικώμενος*.

234. εἰσίδον, = "I have only now *seen*, though I have often *heard* of it."—γάρ amplifies the statement of the preceding line. Cf. 12 and 302.

236. τρισσαί = "ternae."—συμφορὰ, "circumstance." Cf. Thuc. i. 140, πρὸς τὰς συμφορὰς καὶ τὰς γνώμας τρέπεσθαι.—Elm. takes it as "three ways of regarding this occurrence:" but Matth. as a mere periphrasis for "three misfortunes." Cf. 126.

238. ἐφ' οὗ = "on whose altar," or, "at whose statue."—Cf. Eur. *Suppl.* 93, βωμίαν ἐφημένην.

239. πανήγυρις, here simply an "assembly:" but, strictly, "a general solemn holiday assembly." Cf. ὁμήγυρις.

240, i. Elm. rightly notices that these two facts should be taken

as one idea: they form the second συμφορᾶς ὁδός. But in 214, Iolaus had expressly separated the two. Strictly speaking, Demophon should have spoken of four, not three, συμφορᾶς ὁδοί.—πατρῶαν χάριν=πατρός χάριν="which is a piece of gratitude due to their father" (sc. for favours received from him): accusative in apposition to the sentence; cf. *Herc. F.* 1238, *Orestes* 828.

242. This is the third συμφορᾶς ὁδός. Cf. 200.

243. συλᾶσθαι usually takes an accusative of the thing of which one is despoiled. Cf. *Soph. Philoct.* 413, ταῦτ' ἐσυλήθην ἐγώ, *Iph. Aul.* 1275.

245. δοκῆσω, a later form for δόξω. Cf. 261 and 186 (δοκῆσαν). For δκνω, see N.

246. Tr. "Why, to have acted so would well-nigh make one hang oneself." Cf. *Ar. Acharn.* 125, ταῦτα δῆτ' οὐκ ἀγχόνῃ; also *Alc.* 229, 230, and *Soph. Oed. Tyr.* 1374, ἔργ' ἐστὶ κρείσσον' ἀγχόνῃς εἰργασμένα.

247. The aorist of ὀφείλω (sometimes preceded by εἴθε, εἰ γὰρ, or ὥς) is used with the infinitive to express an unattained wish. With the present infinitive the wish refers to present (or continued) past) action (e.g. *Iliad A.* 415, εἴθ' ὀφέλεις—ἦσθαι, *utinam sederes*); with the aorist infinitive to the past (e.g. *Medea* 1; *Hel.* 395, εἴθ' ὀφέλεις τότε...λιπεῖν βίον).

248. Tr. "lest any one shall tear you away by force." Verbs of *fearing*, etc., imply thought, and ὅπως (generally ὥς) is used to introduce the object of the fear: it really=μή of the ordinary construction. Thus in *Hdt.* I. 9, ὥς λέγω corresponds to μή γέννηται in the same sentence after μή φοβεῖ. Cf. *Soph. El.* 1309, 1426. *Lysias or.* XXVII. 9, οὐ τοῦτο δέδοικα ὥς ἐὰν ἀκροᾷσθε αὐτῶν ἀποψηφείσθε. This construction apparently occurs only when the leading verb is negated. See also Goodwin, *Greek Moods and Tenses*, p. 85 (§ 46, note 6, a).

250. "Ἀργος ἐλθὼν, but εἰς Ἀργος in 60, and in 98.

251. Observe how carefully Demophon is made to choose his words so as to state his own point of view: for ξένοις implies "who are strangers to Eurystheus, and not his subjects;" and ἐγκαλεῖ, which is the proper word for a complaint before a court of justice, implies that Eurystheus must use argument and not force.—ἐγκαλεῖν takes the dative of the person as in *Soph. El.* 778, ἐγκαλῶν μοι φόνους; but κατηγορεῖν takes the genitive.

253. νικῶ, subjunctive. The meaning is: "If it not only be just, but I prove it to be so."

255. Tr. "Nay, my conduct is no disgrace to me; but yours is an

injury to yourself." See N., for other ways of writing and of translating this line.

256. With *ἐμοιγε* supply *αλσχροβν*. The meaning is, "If I hand these over to you, to drag them to Argos *with you*" (force of middle voice). Cf. 808.

257. *σὸ δ' ἐξέριξε*, cf. Eur. *El.* 532, *σὸ δ' εἰς ἔχνος βάσα = εἰς ἔχνος δέ*. Pfl., cf. 565.—*ἐξορίζειν* = "exterminate." See 16.

258. *σκαῖος*, = "*gauche*," 458. Cf. Eur. *El.* 972, *ὅπου δ' Ἀπόλλων σκαῖος ἦ, τίνες σοφοί;—τοῦ θεοῦ* = "the god whose temple protects them." *πλεῖω φρονῶν*, cf. 933.

260. Cf. Soph. *Ajax* 159, *ῥῦμα πύργου*, "the protection of:" but in Aesch. *Pers.* 147, *τῶξου ῥῦμα* = "the drawing of a bow."

261. *ἴσως* thus used with the future tense not unfrequently gives a contemptuous or sneering tone; *τάχα* with the fut. often conveys a threat, e.g. *Hel.* 452, *Herc. F.* 500, Aristoph. *Thesm.* 719. See also 269.

263. "Yes, provided that you do not injure Mycenae." The *Praeco* is insolent.

264. *βλάπτεσθε*, imperative.

266. "Such are my wishes too"—cf. *Orest.* 1680, ME. *πελθεσθαι χρεών*. OP. *κάγῳ τοιούτος*.—*οὐ μεθήσομαι* = "will not free myself from" = "will not let go." Cf. *Hec.* 400, *παῖδός οὐ μεθήσομαι*.

268. *πάλιν* = "rursus."

(269. *αὐτίκα*, "presently:" but in Ar. *Plut.* 130, *Aves* 1000, and Plato, *passim*, *αὐτίκα* = "for example."—For *εἰσομαι*, cf. 65 (*γνώσει σύ*).

270. Tr. "and that without delay."—*ἀμβολὰς = ἀναβολὰς* = "postponement, delay." But in Ar. *Aves*, 1385, = "the start, the prelude." The sense of *throwing off* underlies both meanings.

271. For *θείνω*, cf. 685.—The person of a *κῆρυξ* was in all times sacred.

272. *εἰ μή γε*, so in *Alc.* 493.—Demophon retorts with *σωφρονεῖν*, the same word that Copreus had used in his taunt, line 263.

276. *αἰχμή*, strictly a spear-point, here = "a body of spearmen." So twice in Pindar. Cf. the use of *ἀσπίς ἑστῆς*. 932. But observe that in Aesch. *P. V.* 925 (*τρίαιναν, αἰχμήν τήν Ποσειδῶνος*) it = 'sceptre,' i.e. badge of power.

277. *μένουσιν*, transitive, = "await."—*ἀσπιστῆρες = ὀπλῖται*. *ἀσπίς*, the round shield, is probably here, as often, put for *ἐκπλῶν*, the oblong shield. So in *Phoen.* 78.

278. Alcathoos son of Pelops had reigned at *Megara*, shortly before these events: hence, the district of *Megara*, between Athens and Corinth, is here intended.

279. *καραδοκῶν* = "watching with outstretched head;" a poetical word used, always in a military sense, by Herodotus and Xenophon; who both affect poetical expressions.—*τάνθενδε* = "the Athenian army." Cf. Eur. *Suppl.* 695, *ὁ ἐνθένδε στρατός*.

280. "*λαμπρός*, vehemens, rapidus, potens." Cf. Ar. *Equit.* 430, *ἔξειμι γάρ σοι λαμπρός ἤδη*. Musgr. apud Elm.—So Thuc. vii. 71, *λαμπρῶς ἐπικεῖσθαι*. [But P., after Barnes, would render "bright in armour."] *ἔβριον* = "the assault on the herald;" cf. 18.

281. "To the crops and the trees (esp. olive trees):" cf. *δενδροτομεῖν* and *τέμνειν γῆν*. Attica was often enough ravaged in the Pelop. war by the Laced. from Deceleia, which was the *ἐπιτείχισμα*, or permanent hostile fort on Attic soil. See Thuc. vii. 19. But Deceleia was not permanently garrisoned by Peloponnesians till the spring of B.C. 413.

282. *κεκτῶμεθα*, optative, formed directly from the stem, = *κε-κτα-ωμεθα*: cf. *μεμῶτο* Xenophon, *Cyr.* i. 6. 3. [In Aristoph. *Plutus* 991 *μεμῶτο* is the form best attested. So *κτάομαι* has also *κεκτῆμην* (= *κεκτῆ-ι-μην*) as optat., e.g. Plato *Legg.* v. 731 C, *κεκτῆτο*.]—Here exit Copeus.

284. *φθείρου*, an imprecation, = "go with a curse:" cf. *Androm.* 715, *φθείρεσθε τῆσδε*, "hands off!" B. qu. Ar. *Plut.* 598, *ἀλλὰ φθείρου καὶ μὴ γρύξῃς*. It was probably not a dignified expression. For *τὸ σὸν*, cf. note on 58.

285. *οὐκ ἐμελλες* = "you were not about to," "it was not likely, it was not destined that you would." Cp. Soph. *Philoct.* 446.

289. For *Ἀργείων*, cf. note on 191.

291. *ἐπὶ τοῖσι* = "on these grounds" = *ἐπὶ τούτοις*. A demonstrative use of the article common in Homer and in Lyric poets.—With *μᾶλλον* supply *ὀξὺς ἐστι*.

292. Some say that Euripides had a hatred for heralds, as it is said he had for women. But the opinions which a dramatist puts into the mouths of his characters are not necessarily his own. The herald in Aesch. *Suppl.* is just as unfavourably drawn as the herald in the *Heracleidae*. The necessities of the plot do not allow Copeus to speak soft words.

293. *πυργοῦν* = "exaggerare." Cf. *Med.* 526, *πυργῶς χάριν*: *ἄκ.*

Ranae 1004, πυργώσας ῥήματα σεμνά=“building up like towers.”—τῶν γινν.=“quam quae vere fiunt.” Pfl. Cf. 1003.

295, 6. παρὰ μικρὸν ἦλθεν διακναῖσαι. The sense is, “He (the herald) came to but a small interval between himself and death; i.e., only a little way off.” So Isocrates 388 E, παρὰ μικρὸν ἦλθεν ἀποθανεῖν. Compare examples in L. and Sc. παρὰ C. 5. [Pfl. agrees: but P. appears to think the subject of ἦλθεν may be Demophon.]—Cf. Ar. *Nub.* 120, τὸ χρῶμα διακεκναισμένος.

297, 8. For κάλλιον τοῦδε ἢ πεφ., Pfl. well compares Cicero *pro Quint.* c. 2, 8: Quid hoc iniquius, quam dicere.—ἡ is epexegetic of τοῦδε.—γέρας, privilege, prerogative.—ἐσθλοῦ κάγαθοῦ stands for the everyday phrase καλοῦ κάγαθοῦ, the Greek equivalent for “gentleman,” noble (1) by birth, (2) by character. For ἐσθλός, noble by birth, cf. Soph. *Antig.* 38, εἰτ’ εὐγενὴς πέφυκας εἰτ’ ἐσθλῶν κακῇ. So, in this play, ἐσθλός in 299 is opposed to κακός, base-born, in 300.—For the sentiment, which is common in Greek, Elm. qu. *Androm.* 974 and 1279.—Soph. *Oed. Col.* 7. P.

299. πόθος here=“*cupido*,” not “*desiderium*,” which is the more usual meaning.

300. With κακοῖς ἔκουν. supply γάμων, which, the genitive, is the proper construction.—οὐκ ἐπαυέσω, supply αὐτὸν, strictly belongs to the end of the sentence.

301. With λιπεῖν, which is epexegetic of ἐκουνῶνησεν, supply ὥστε. As Pfl. observes, the line is redundant, πλεονάζει. [If λιπεῖν, in the sense of τὸ λιπεῖν, is taken as dependent on ἐπαυέσω, compare, with Pfl., λαβεῖν (for λαβῶν) depending on ἀτιμάσης, 227.]

302. γάρ=“to explain,” justifying the sentiment with which he opened his speech.

303. γάρ here “for instance.” Observe that as γάρ (like γοῦν, μὲν, &c.) is a word that cannot begin a sentence, this line belongs to the class of exceptions noted by Porson (*praef. Ha.* xxxv.) to his rule governing the pause in the 5th foot. See further on 529.—Iolaus means to say, “In our case *both* sides are ἐσθλοί.”

306. γῆς genit. after μῶνοι, the country standing for the inhabitants (μῶνοι τῶν Ἑλλήνων). To take it as gen. absol. makes a clumsy sentence.

τῶνδε=“these children.” προστήσαν, 2 Aor. Intrans.,=“stood before as guards.” Cf. 349, 1037. But in Thuc. II. 65, π. τῆς πόλεως=“as leaders of.” Notice especially Soph. *El.* 980, ἐχθρῶν προδστήτην φόνου=“were the authors of.”

307. For the sentiment, cf. Soph. *Oed. Col.* 1632, Verg. *Aeneid.* I. 412.—What follows, 307—319, alludes to the political crisis at the time. See *Introduction*.

309. μέν answers to δὲ in 310. "They do their part—you must do yours."—Cf. Thuc. VII. 71, *eis πείραν ἡλθον τοῦ ναυτικοῦ*.

310. ἦν δ' οὐν, "And if ever it *should* happen that," P. Cf. *infr.* 714. *Alcest.* 850, ἦν δ' οὐν ἀμάρτω τῆσδ' ἄγρας.

311. *οἰκῆσθε* with *τιμὰς* is an instance of zeugma. *λάβητε* would be the proper word. Elm. compares 785, 833, 839, 1041.

313. Notice *eis γῆν* = "against Attica."—*ἀπεσθαι* is infinitive as a strong imperative: or, *μέμνησθε* may be supplied from the line following. Pfl. compares *Ion* 101, *Tro.* 422.

316. i.e. Mycenae and Argos. [*Phoen.* 106, Aesch. *Suppl.* 251. P.]

317. See N.—Tr. "have taken to hold for foes, instead of us;" i.e. prefer the hostility of all Argos, to that of a handful like ourselves. Elm. tr. "nobis mutabant." For *mutare* so used, cf. Horace, *Odes*, III. 1. 48: *Cur valle permutem Sabina, Divitias operosiores?* See also Horace, *Odes*, I. 17. 1; II. 16. 19; *Sat.* II. 7. 110. Cf. 346, 1000.—But P. tr. "have *rid* us of, and taken on themselves."

318. *πρωχός* = "pauper" (English), a poor wretch who *πτώσσει*, cowers. *πένης* = "pauper" (Latin), one who *πένηται*, works for his bread. [*πεν*: cf. *πόνος*; penuria.] Cf. Horace, *Epistles*, II. 2. 12, *meo sum pauper in aere*. Aristophanes in the *Plutus*, 552, 3, defines the difference between these two words.

320. *θανών*, aorist = "after my death," not, "when dead," which would be *τεθνηκώς*.

321. *ὦ τᾶν* (which is not found in Aeschylus, occurs once in Sophocles, *Oed. Tyr.* 1145, and often in conversations in Aristophanes and Plato) is a colloquial word = "My good friend."—*πέλας* Θ. = "as I stand by the side of Theseus." [Others render it *aequalem*.]

322. *ἄρῳ* = *ἀερῳ*, fut. of *ἀερῶ*: as *τιμᾶτε* makes *τιμᾶτε*. But *ἄρῳ* is from *ἀρω*. On the confusion to which the future *ἄρῳ* is liable see N.

323. With *ἐδέξω*, supply *τέκνα*.—*ἤρκεσας* = "succoured:" so in 827. But in 576, 953 = "to suffice:" and in Soph. *Ajax* 824, *Hec.* 1164 = "succour."

325. *πατρώαν* = "the opinion which people had of your father." Equivalent to *πατρός*, the objective genitive.

328. For *ὅστις* with indicative see L. and Sc. *ὅς*, B. III. 1. *ὅστις*

ἐστὶ="who (namely, that definite person) is." ὁσπερ="the very man who."—μή is used with χεῖρων because the quality thus conceived and expressed is contrasted with that of the πολλοὶ of the principal sentence in the previous line. Cf. 283, 533. Cf. Madvig, *Greek Synt.* § 203 (e).

For the sentiment, cf. Horace, *A. P.* 173, who calls the old man "laudator temporis acti;" also Hor. *Carm.* III. 6. 46, aetas parentum peior avis, &c.: and so Homer, who makes a young man say Ἡμεῖς μὲν πατέρων μέγ' ἀμείνονες εὐχόμεθ' εἶναι.

330. ὠφελεῖν, here used with the dative, in 519 takes an accusative of the direct object, and again a dative in 681. In the construction with the dative the relation of the donor to the recipient predominates: in the construction with the acc. the positive result of the action upon the object. Cf. Madv. *Greek Synt.* § 36, R. 1.

331. τοιγὰρ=τοί γε ἄρα, see L. and Sc.—δὴ probably here intensifies the force of μωπλοῦς; but, as a rule, the force of the preceding word.

333. αὐχῶ, cf. 353,—"I am confident." But in 832 and 931="think, expect."

334. τοιαῦτα, κ.τ.λ. The meaning is, "The conduct of these fugitives will be as you have said above: our kindness will be borne in mind by them." μνημονεύσεται, note the passive signification here of this form of the future: and cf. *infr.* 928 (ἐλθήσεται). Here χάρις="beneficium:" but more commonly="gratitude;" a meaning which is possible here also. A favour is regarded in opposite lights by the two between whom it passes: hence the two meanings of χάρις. See 438, 548.

335. Take μὲν here with the δὲ in 340; and μὲν 337, with τε 340. For μὲν—τε, Pfl. qu. *Hippol.* 996: P. qu. *Med.* 125.—[Pfl. takes σύλλογον=ἐκκλησία (cf. "ad populum referre"): but it probably refers to the levy of an army.]

336. With τάξω, supply αὐτοῖς. [But, if Pfl. is right in note above, τάξω must here="I will make arrangements."]

337. χεῖρ, like *manus*, here="a band of men." Cf. 1035.

338. For προσπεσῶν used absolutely, cf. Soph. *Phil.* 46, 156; in which places this whole phrase occurs. But the dative is generally added.

339. Ἀργεῖ="at Argos;" so in 360.

340. θύσσομαι="will get sacrifices offered;" middle.

342. θυραῖος="out of doors, away from home." [In *Ion* 702, θυραῖος ἐλθὼν prob.="coming from abroad."]

343. This use of ἀλλά with imperatives, like an interjection, is common. Cf. Pind. *Ol.* vi. 37, ὦ Φίντις, ἀλλὰ ζεύξον ἡμῶνους.

344. 5. οὐκ ἂν λιποίμ, "I will not leave," ἂν with the optat. expressing a fixed determination, cf. *Alcest.* 1114. Distinguish the force it bears in 395, 847 &c. of a polite future, "will tell—if you please."—ἐξώμ. μένοντες = μένωνμεν ἡμενοι. Elm.

345. εἰ πράξαι πῶλιν is a quotation of their prayer. [But Elm. notes another possible translation: "expectantes donec:" cf. *Androm.* 255, οὐ μὲν ὦ πόσειν μολεῖν.]

347. θεοῖσι, by synizesis, is two syllables here.

348. Ἀργείων, i.e., "than the Argives use." [But B. supplies θεῶν.]

350. φημί = "I assert." So in 391: and cf. Soph. *Oed. Col.* 317, καὶ φημί κάποφημί.

352. Cf. Aesch. *Pers.* 838, σοῦ κλύων ἀνέξεται: "will put up with, or stand." *Herc. F.* 222.—νικωμένη, a supplementary participle, shewing the application of the meaning of the verb. Cf. *infr.* 741.

353. The herald is gone; but the chorus fling their words after him.—Tr. "Though you boast greatly (cf. 333), others care not (96) for you any the more (sc. for that reason)."

358. Take οὔτω with εἴη.—μήπω = "may it never (see Porson, *Hecuba* 1278) be so to Athens (i.e., that she should desert suppliants)." Similarly, οὔπω occasionally = οὔποτε, e.g. Soph. *Oed. T.* 105, ἐξοιδ' ἀκούων. οὐ γὰρ εἰσεῖδόν γέ πω.

359. καλλιχորος, cf. εὐρύχορος, = "with fair places (χῶρος)." An Epic form. Cf. Pind. *Pyth.* xii. 45, παρὰ καλλιχόρῳ πῶλεϊ χαρίτων.

361. Cf. *Iliad* xix. 123, Εὐρυσθεὺς Σθενέλοιο παῖς Περσηϊάδαο.

362. ὅς refers to σὺ in 353.

364. θεῶν is here a monosyllable; cf. 347.

365. For ἀντισχ. χθονός, holding on to, cf. *Ion* 1404, ἀνθέξομαι τῆσδε. Partitive genitive.

367, 8. i.e., neither *doing* what you ought, nor (from another point of view) *saying* what you ought.

369. For this use of ποῦ where the tone is that of indignant denial, cf. 510, Soph. *Ajax* 1100, ποῦ σὺ στρατηγεῖς τοῦδε; *Oed. Tyr.* 390, *Philoct.* 451. For καλῶς, adverb for adjective, cf. 1054, καθαρώς. *Her.* 732, εἰ τι τῶνδ' ἐστὶν καλῶς.

370. For παρὰ = "with," in the sense of "in the mind of," cf. 201, 881.

374. οὐχ οὕτως = "non impune," Elm., "non nullo negotio," Pfl.

So *Alc.* 680, οὐ βαλὼν οὕτως ἀπει, *Elm.* Pfl. qu. Cicero, *de Finibus*, v. 3. 7, Fortasse non poterit *sic* abire.—κυρέω, like τυγχάνω, usually takes the genitive; but cf. *Aesch. Choeph.* 714, κυρούστων τὰ πρόσφορα. See L. and Sc. II. 2.

376. A willow (shield) overlaid with χαλκός.

377. See N.

378. μοι is ethic dative="trouble me not the city."

379. Cf. *Hippol.* 462, κάρ' ἔχοντας εἰ φρενῶν.—χαρίτων, from the point of view of; or, in connection with, touching. See on *supr.* 213.

380. ἀνδραχου="hold yourself back." Cf. *Iliad* XXIII. 587, ἀνδραχέον. But in *Iliad* I. 586="hold yourself up." See 352 of this play. —In those tenses of ἔχω and its compounds in which σχ occurs, the idea is usually that of *withholding*, keeping back from.

381. "My son, why, I prithee."—σύννοια="anxious thought." Cf. *Aesch. P. V.* 437, συννοία δὲ δάπτομαι κέαρ.

382. νέον τι λέγεις="new and strange:" he is reluctant to use the ill-omened word κακόν. Cf. *Aesch. Suppl.* 712, νέους λόγους. *Eur. Suppl.* 99. So καινὸν frequently.

383. With μέλλουσι, supply παρῆναι: so in *Aesch. Pers.* 814 (τὰ μὲν) πάσχουσι, τὰ δὲ μέλλουσι (supply πάσχειν).

384. οὐ μὴ is used with the Subjunctive, and (sometimes) the Future Indicative, to express strong negation: such a use being almost equivalent to the force of the Future with οὐ, e.g. *Medea* 1320, χειρὶ δ' οὐ ψαύσεις ποτέ. The construction has been generally explained by an ellipsis of some word expressing or implying fear: οὐ (sc. δέδοικα) μὴ τοῦτο γένηται, κ.τ.λ. Cf. *Madvig, Greek Synt.* § 124, a, R. 3. The inadequacy of this explanation is pointed out by Goodwin, *Moods and Tenses* § 89. 1, *Note* 2. The origin of the construction is still doubtful. [Dr Fennell in his edition of Pindar suggests that μὴ, the representative of the old and probably the original negative ΜΑ, once used generally in direct negation with the indicative, is in this use of οὐ μὴ retained in its old force, with the newer and weaker sign of negation to avoid the misconception liable to arise when μὴ was no longer used as a direct negative. Cf. Fennell, Pindar, *Ol.* I. 7.]

385, 6. See N. for important variation.

386. καὶ can be taken here as either="and" or "even." *Elm.*

387. ἐς τὰς Ἀθήνας can *either*, with Pfl., be taken with εἰσιν, or with φρονῶν. Cf. *Hippol.* 6, σφάλλω δ' ὅσαι φρονούσιν εἰς ἡμᾶς μέγα. L. and Sc. qu. Andocides, XX. 16, εἰ φρονεῖν εἰς τινα.

388. Zeus is mentioned as being above the other gods. He might have said Nemesis, as the instrument of Zeus. The sentiment is an imitation, and almost a quotation, of Aeschylus, *Persae* 817, *Zeús toi kolasstḗs tṓn ὑπερκόμπων ἄγαν φρονημάτων ἔπεστιν*. See note on 459.

392. οὐκ is to be taken as one word negating ἀγγέλοις; otherwise it would be μή. Notice ἀγγέλοις ὁρᾶν, a paradoxical phrase. So ἐν σκότῳ ὁρᾶν, i.e. μὴ ὁρᾶν, *Soph. Oed. T.* 1273.

393. B. qu. Hdt. vi. 102; where Marathon is described as ἐπιτηδεύτατον χωρίον ἐνιππεύσαι, as being a flat country. But in all probability, πεδία γῆς is merely a phrase for *the whole country*.—ἐφήκε, in hostile sense, = *immisit*: so ἐπελθὼν, various reading in 355.

394. ὀφρὸν = "eyebrow:" the accus. in poetry follows verbs meaning to "sit," as ἤμαι, θάσσω, προσθακεῖν &c. Cf. Byron, "A king sate on the *rocky brow* That looks o'er sea-girt Salamis," and N. Test. "They brought Him to the *brow* of the hill."—For λεπῆος, cf. *Hippol.* 1248.

395. σκοπεῖν = "to look about to see" (√σκαπ = √spac: σκοπο-ς, spec-ula): καθορᾶν = "to descry from a look-out."—For δόκησιν ἂν λέγοιμε, used parenthetically, B. qu. *Bacch.* 628, δόξαν λέγω.

396. See N.—With ποῖα, supply ὀδῶ.

397. *Either ἐν ἀσφαλεῖ χθονὸς* = "in a safe *part* of the country;" or (with P. after Matth.) take χθονὸς apart from ἐν ἀσφαλεῖ, as a genitive depending on ποῦ, which may possibly be supplied from ποῖα. In this case, for ἐν ἀσφαλεῖ, see on 971.

400. ἔσθηκε almost = ἐστι. Cf. 74.—The σφάγια would not be slain till the moment before the contest; but, meanwhile, other victims were being slain. Elm., quoting Aesch. *Persae* 201—3.—οἷς θεῶν = "for those of the gods to whom."—τέμνεσθαι is here used literally: but metaphorically in *Hel.* 1235, σπονδὰς τέμνομεν, and Eur. *Suppl.* 375, φίλιά μοι τεμεῖ.

401. θηπολ. = "is filled with sacrifices = lustratur:" it is generally *active*, in the sense of "to be busy with sacrifices." B. compares *Iph. T.* 367, αὐλεῖται πᾶν μελαθρον = "is filled with music;" and *Hel.* 1432, χρὴ γαῖαν βοᾶσθαι.—δστυ is always used of *Athens* proper; as we say, "the city:" and cannot mean Marathon.

402. τροπαῖα ἐχθρῶν = "relating to the rout of:" cf. 1032, σωτήριος. Cf. also Eur. *El.* 469, Ἐκτορος δυμασι τροπαῖοι, and observe the dative. —P. rightly observes that the epithets in this line refer to *both* the preceding lines.

403. *ἄλίσας*. So also it is *ᾱ* in *ἄλίσας Herc. Fur.* 412.—*ἀλίσω* = *ἀθροίω*. Cf. *συναλίσω*. Both are often used by Xenophon. Elm.

404. *ἤλεγξα* = "I tested." Look out *ἔλεγχος* and cf. 905. For *βέβηλα*, cf. Thuc. IV. 97, *ἐν βεβήλῳ*. "Accessible; those recited by χρησμολόγοι," P. Cf. Hdt. VII. 6. For examples of *λόγια κεκρυμμένα*, B. refers to Hdt. V. 91, 92.

405. *λόγια* and *χρησμοί* are distinguished by Thuc. II. 8. The Scholiast on that passage asserts, that they were respectively in prose and verse.

407. *γνώμα* = *γνώμη* = "opinion;" cf. Aesch. *Ag.* 1352.—*ταῦτόν ἐμπ.* = "is conspicuous as being the same." *ἐμπ.* is used with dative of that which one is conspicuous *in, among, or for*; and with a supplementary partic., Hdt. VII. 83, *χρυσόν τε πολλὸν ἔχοντες ἐνέπρεπον*.

408. *σφάξαι* = "iugulare." Notice absence of caesura.

409. *ἥτις* is not a mere relative, but implies that the particular quality or circumstance which it introduces is the ground of the action stated in the preceding line := "a person who," "one that is." Madvig, *Greek Syntax*. § 105, d. Cf. 328, 414.

411. *κτενῶ* here has almost the sense of *κτείνειν θέλω*.

412. *ἀναγκάσω*, i.e., to kill his child.

413, 4. Take *κακῶς οὕτω* together.—*δοῖς δώσει* = *ὥστε δοῦναι*: with *οὕτω*—*δοῖς*, cf. *Alcest.* 194, *κοῖτις ἦν οὕτω κακὸς | δν οὐ προσεῖπε καὶ προσεῖρηθη πάλιν*.—There is emphasis in the position of *τέκνα*: "his dearest, even his children."

415. *πικρὰς*, "angry," cf. Thuc. II. 21, *κατὰ ξυστάσεις τε γιγνόμενοι ἐν πολλῇ ἐριδι ἦσαν*. Plato, *Gorgias* 522 B, *λέγοντα πικροὺς λόγους ἢ ἰδίᾳ ἢ δημοσίᾳ*.—*συστάσεις* here = "knots of men;" cf. (with Elm.) *Androm.* 1088.—The first *ἄν*, called the apodeictic *ἄν*, is introduced to shew that the clause is going to be conditional, and in each case emphasises the word which it follows. Compare *Androm.* 934, *οὐκ ἄν ἐν γ' ἐμοῖς δόμοις βλέποντο' ἂν αὐγὰς τὰμ' ἐκαρποῦτ' ἂν λέχη, ἰνφρ.* 1005.

416. *τῶν λεγ.*, the genitive = "consisting of those who;" or, possibly, genitive absolute.—*δικαίον ἦν*, "that I *did* right, &c." P. *ἦν* here is simply the past tense. Observe however that *δικαίον ἦν*, *κρείσσον ἦν* &c. are also frequently used in a peculiar way, for which see Goodwin, *Moods and Tenses*, § 49, 2, note 3 (a).

417 Cf. Ar. *Ran.* 996, *δεῖνὰ γὰρ κατηγόρηκε*. But usually the genitive is added, as in *Hippol.* 1057, *κατηγορεῖ σου πιστά*. For this reason, Elm. wrote *ἐμοῦ* here.

419. οἰκέως π. is used of a war in one's own country, cf. 146, 634. Cf. Thuc. 1. 118, of the Helot war in Laconia, and note on 146. —ἐξαρτ. = "is preparing."

420. ὅπως, as relative to οὕτως understood, = *ut*: and seems to be rare with the future.

422. διαβλ. = "be traduced *to*, or slandered *by*." So in *Hec.* 863.

423. ὥστε here simply = ὥς, but conveys more emphasis. Cf. Aesch. *P. V.* 452, ἐναιον ὥστ' ἀήσυροι μύρμηκες; Soph. *Oed. Col.* 343, οἰκουροῦσιν ὥστε παρθένου, *Antig.* 1033, ὥστε τοξόται τοξέετε.

424. ἀλλ' ἦν, κ.τ.λ., i.e. *and not otherwise*. For examples of the very favourite contrast between δρᾶν and πάσχειν, see L. and Sc. δρᾶν.—The opposite sentiment is expressed by Atossa in Aesch. *Persae*, 211—214, to which the student should refer, and which Euripides probably had in mind.

425. ἀλλ' ἦ = "*an ergo*" = "can it be then." Elm. qu. many examples. [Matth. objected to ἀλλ' ἦ, on the ground that the chorus in the orchestra ought not to interrogate an actor on the stage: but, as Pfl. observes, this is almost a soliloquy, and is at any rate a question that needs no answer.]—χρήζουσιν = "*though* she wishes it."

427. εἰγμεν = εἰκαμεν, and occurs 681, and in Soph. *Ajax* 1239, *Cycl.* 99, &c.

429. Cf. 459, σοφῶ ἐχθραν συνάπτειν. See also *Phoen.* 702, ὡς ἐς λόγους συνῆψα Πολυνείκει. εἰς χεῖρα = "close at hand" ("within grasp," P.). The whole phrase therefore is not a difficult one.—εἶτα, "and then, and thereupon," here is more connected with ἐκφυγόντες than with συνῆψαν—cf. Aesch. *P. V.* 777, μή μοι προτείνων κέρδος εἶτ' ἀποστρέει.

430. Aor. 1. Pass. of ἐλαύνω. So ἐλαθεῖς in Ar. *Eccl.* 4.

433, 4. τάλαινα, sorry, wretched: epithet of ἔρις in Eur. *El.* 248; and of φονῇ in *Phoen.* 1710.—Tr. "not intending to complete the *doon*."

435. συγγνωστά, "pardonable," 981.—εἰ μὴ θέλει = "seeing that he is not willing."

436. For ἀνέσας ἔχω, cf. *Med.* 33, ἀτιμάσας ἔχει: the meaning is not stronger than that of the present tense. For ἀνέω in the sense of ἀγαπάω, *to acquiesce in*, see quotations in L. and Sc.

437. τάνθάδ' = "the disposition of this city towards us."

438. For πρᾶσσειν, "to fare," with this, as it were, cognate accusative, Pfl. compares *Orestes* 1352, ἐπραξεν οἷα χρή πρᾶσσειν κακοῦς.—χάρης here again can be either the gratitude or the boon: cf. 334.

439. οὐκ ἔχω τί χρήσομαι. The (deliberative) subjunctive, χρῶμαι, *would have been* more usual: but the notion of requirement, the "*is to*

δε," is less prominent, and the question is put in the indicative, asking what *will* happen. Madvig, *Greek Synt.* § 121, R. 1.—Tr. "how I shall treat, dispose of, you."—For *τι* used as an adverb of manner, cf. 193 and L. and Sc. II. 3.

440. For *ἀστεπτος*, cf. 124.

441. *ποῖον γαίαν ἔρκος* prob.= "What altar (or sacred enclosure) in Hellas:" cf. Soph. *Trach.* 607, where *ἔρκος ἱερὸν* has the same meaning. But L. and Sc. give *γ. ξ.* = "fenced city."

444. *πλὴν* here, instead of governing an expressed genitive, introduces a clause, like *πλὴν οὗ*: cf. Ar. *Nub.* 1429, *πλὴν* (sc. *τούτου*) *οὕτω ψηφίσματ' οὐ γράφουσιν*. In such cases it is usually preceded, as here, by *οὐδεὶς*, *ἄλλος*, or some such inclusive or exclusive word (cf. L. and Sc. *πλὴν* II.), and is a sign of the transition from the old usage to its later meaning "however," which is common in Lucian.

445. *κλαίειν*, in the sense of weep *for*, is found with the accus. in Homer. Cf. also Plato *Republ.* III. 388 B, *μηδὲ ἄλλα κλαίοντά τε καὶ ὀδυρόμενον ὅσα καὶ οἷα ἐκεῖνος ἐποίησε* (sc. *Ὀμηρος*). Cf. *ὀλοφύρομαι*. [In Soph. *El.* 1117 *τι* is adverbial.]

447. *δυστάλας* nearly always has the feminine form in Euripides. For the genitive, Elm. qu. *Hec.* 661, *τάλαινα σῆς κακογλώσσου βοῆς*; and *Med.* 1028, and Pfl. *Pers.* 445.—The case of *βλου* (causal genitive) can, as usual, be explained by the idea of the unhappiness *proceeding from*, or being *connected with* it.

449. Hdt. I. 8, *χρῆν γὰρ Κανδαύλη γενέσθαι κακῶς*. Elm.

451. *σύμπραξον*. Cf. the not uncommon phrase *ἀλλ' οἷσθ' ὃ δρᾶσον*, e.g. Aristoph. *Av.* 80. "Do you know the thing which—*δρᾶσαι* *δεῖ* or *δραστέον* would properly follow, but the speaker's eagerness leads him to end with an imperative—*δρᾶσον* do!" Cf. *οἷσθ' ὡς ποιήσον*; Soph. *Oed. T.* 543, and Jebb's note. See Goodwin, *Moods and Tenses*, p. 179 (§ 84 note 3). Cf. Plautus *fac sed scin quomodo*.

454. Notice *μήτε* followed by *τε*.

456, 7. *λαβῶν = εἰ λαμβάνοι*.—*καθυβρίσαι*, treat despitefully with *ὀβρις*.

458. *σκαῖος* = *gauche*, lubberly, "no gentleman." Compare the abuse of Eurystheus in 743—747. From comparison with Soph. *Ajax* 678—682, *δ τ' ἐχθρὸς ἡμῖν ἐς τοσόνδ' ἐχθαρτέος ὡς καὶ φιλήσων αὖτις*, κ.τ.λ., it will be seen that *σκαῖος* may here mean simply "*stupid*;" one who forgets that pride may have a fall.—Pfl. compares an exactly similar remark in *Herc. F.* 299—301, *φεύγεω σκαῖὸν ἄνδρ' ἐχθρὸν χρεῶν*, κ.τ.λ.

459. *μη δμαθεῖ φρ.* = "not with presumptuous ignorance:" *φρόνημα*, "a thought," having the sense of "a proud thought." Cf. 387, 926.

460. For *αἰδώς*, cf. notes on 6 and 200.—"*Αἰδώς* hic clementia, ut *ἀναιδεία* crudelitas *Herc. F.* 165." Elm., who qu. at length in his Appendix Antipho pp. 618, 619.

461. *μη ἐπαιτιῶ*, do not blame us. The meaning of the two following lines is, We shall not be altogether gainers: therefore (it is implied) we ought not to be blamed for selfishness.—But Pfl. takes *μη ἐπαιτιῶ* to mean *μη αἰτία περιβάλης*, "Do not ask what we cannot grant without disgrace."

464. *δμήχανα*, helpless, involving a dead-lock. The word is harped on again in 472, 487, 492, 495.—ἀλλά, for δέ.

465. It is odd that Eurystheus of Mycenae should be called *ἀναξ*, without qualifying epithet, by Demophon of Athens. But Elm. qu. a similar case in *Herc. F.* 589, *συμμάχους ἀναξ ἔχει*.

466. *τί πλέον ἐστίν ἐμοί*; = "What advantage is it to me?" *πλέον ἔχειν*, "to have an advantage:" *πλεονεκτεῖν*, "to be in the habit of having an advantage," and so—"to be avaricious." Cf. Soph. *Antig.* 268, *ὅτ' οὐδὲν ἦν ἐρευνῶσι πλέον*: "when we got no advantage by our enquiries." Plutarch, *Nicias* XIX., *ὥστ' αὐτοῖς μηδὲν εἶναι πλέον κρατούσι*.

468. *δεινὸν* here = "dangerous;" but the meaning "*strange*" is generally contained in *δεινόν*: cf. Aesch. *P. V.* 39, *τὸ συγγενές τοι δεινόν* = "is a strangely powerful tie;" and such phrases as *δεινὸν τὸ τίκτειν* and *οἱ δεινοὶ λέγειν*.

469. *τε—καί* = "cum—tum." Cf. Soph. *Antig.* 181, *κἀκίστος εἶναι νῦν τε καὶ πάλαι δοκεῖ*, = "not only now...but formerly."—*πατρός*, objective genitive.

470. For *λύμης*, see N.—*προσκοπεῖν* = "look to, weigh well."

471. *καίριος* in its common sense of seasonable, cf. *tempestivus*: but notice Aesch. *Ag.* 1343, *καίρια πλῆγῃ*, a critical, that is, a mortal, wound.

473. Some think that Demophon here finally left the stage. But as most authorities give to Demophon the speech 567—573, it is probable that D. remained till 573. See N. on 567.

474. The names Macaria and Copreus do not occur in the play: but were by the Grammarians imported into the Index personarum. In Elm. and in B. is to be found an account of Macaria qu. from Pausanias I. c. 32.—*θράσος* is here the reverse of *αἰδώς* as used in 43.

and of τὸ σωφρονεῖν.—ἐξόδοις, "on the ground of my coming out," causal dative. See 660, 775, 789.—μοι is governed by προσθήτε, to attribute.

476, 7. τὸ σωφρ.= "discretion." Observe that the two nouns, forming one idea, take κάλλιστον in the singular.—Cf. Soph. *Aj.* 293, γυναιξὶ κόσμον ἢ σιγῇ φέροι.—ἥσυχον, always of two terminations only.

478. Ἰόλεως, vocative.

479. If προσβέβειν = "to represent," "negociate for," then γένους will express relation: = "with reference to the family." If it = "to take the lead of," then the genit. will be the same as after verbs implying rule, supremacy over, etc. Madvig, *Gk Synl.* § 58, b. For προσβέβειν = "to be the older," cf. 45, ἀδελφοί θ' οἷσι προσβέβει γένος.

480. With ἀλλὰ supply ὅμως ἐξηλθον.—ἀλλ' εἰμὶ γὰρ is for ἀλλὰ γὰρ εἰμὶ, to suit the metre. Elm.—πρόσφορος, fitting, i.e., for the post (i.e., προσβέβειν). Cf. Aesch. *Eum.* 207, πρόσφορον μολεῖν, Pind. *Ol.* ix. 81, εἴην ἀναγείσθαι πρόσφορος ἐν Μοισᾶν δίφρῳ. But observe that when uttered by Macaria the phrase has an unconscious irony, which the audience would seize. She was πρόσφορός πως as the destined victim.

481, 2. κάμαντῆς = οὐ μόνον περὶ τούτων, ἀλλὰ καὶ περὶ ἐμμαντῆς. Elm.—ἐπι = "in addition to, over and above."

482, 3. μὴ δάκνει. The indicative denotes a belief that the fear is well grounded. Μὴ with indic. in indirect question is in fact a use transferred from the direct question. Μὴ in such cases = *num.* Cf. Soph. *Antig.* 1253, εἰσόμεσθα μὴ τι καλύπτει. *Troad.* 176, ἐπακουσομένα μὴ με κτείνειν δόξα κείται. See examples in L. and Sc. μὴ, C. II. 2.—προσκέεινον, "added." See L. and Sc. III. 2. Plato, *Phaedr.* 240 E.

484. οὐ νεωστὶ δὴ = not lately chiefly, or only.

486, 7. προχωρεῖ is found in bad sense in *Phoen.* 1266, Elm.—πάλιν αὖθις = "rursus iterum."

488, 9. ᾧδους is contr. fr. ἀοιδούς.—μόσχον, often for any young animal.

490. σημαίνει...κελεύειν. There are different ways of explaining the construction. (1) κελεύειν as expegetical of σημαίνειν, where Eur. might have written κελεύοντας. (2) κελεύειν may be simply superfluous, Pfl.; who aptly qu. Ar. *Nubes*, 331, 334, where βόσκουσι occurs twice; also *Thesm.* 498, 501, repetition of εἶρηκε. (3) Elm. takes σημαίνειν with ταῦρον, κελεύειν with παρθένον; translating "ait non taurum significare sed puellam mactari iubere." [(4) Elm. also thinks that possibly while the subject of σ. is ᾧδους, the subject of κ. is Demophon himself.]

(5) He qu. *Rhesus* 880, ὑμᾶς χρεὼν Πριάμῳ...σημῆναι νεκροὺς θάπτειν κελεύειν.—Possibly the two verbs should be taken together in the present passage also: "he says that the soothsayers declare that they bid you."]

492. ἀμηχανεῖν here takes a cognate accusative, or accusative of respect: elsewhere, we find ἀμηχ. περὶ τινος.

494. ="not in so many words, but it comes to this." Elm. qu. *Phoen.* 161, ὁρῶ δὴτ' οὐ σαφῶς, ὁρῶ δέ πως.

495. See N.—"Unless we shall contrive a way out of this difficulty (τι) in some way" (adverbial use).

496, 7. εὐρίσκειν—βούλεται. Observe that λέγει is used with εὐρίσκειν in the sense of "he bids;" and with βούλεται as "he says" (oratio recta). Cf. *Iph. Taur.* 85.

498. See N.—Tr. with P., "Is it on these terms that we depend for safety?" [Elm. would tr. ἐχόμεσθα *haeremus*: "In this pass, are we prevented from being saved?" For this he qu. *Thuc.* I. 25, ἐν ἀπὸρῳ εἶχοντο θέσθαι τὸ παρόν. But, as Pfl. observes, εἶχοντο hardly=*haerebant* in that passage.]—καὶ ἐχ.="do we indeed depend:" cf. L. and Sc. καί, B. II. 1.

500. ἔτι="do not as yet." Take νῦν ἔτι together, not μὴ ἔτι: cf. 538, and Aesch. *Ag.* 818, νῦν ἔτ' εὐσημος πόλις.

501, 2. αὐτῇ=*uliro*. With ἐτοίμη, supply εἰμι; which is very often omitted with this adjective. Cf. *Soph. Oed. Tyr.* 91, ἔτοιμος εἰπεῖν.—παρίστασθαι="put myself by the side of, and so, submit to:" so in *Demosth. c. Androt.* p. 597, παραστήναι τῷ πολέμῳ. But in 564 of this play, παρестάναι=*adesse*; and so in 590.

504. See N.—Cf. 986, 991, νείκος, and δυσμένειαν ἡράμην.

505, 6. "Shall I, though I have the opportunity of securing the safety of all, flee so as to escape death?" Pfl. qu. *Hdt.* VII. 194, Δαρεῖον διαφυγῶν μὴ ἀπολέσθαι.

507. ἐπεὶ τοι καλ, *infra.* 744. *Androm.* 89, ἀλλ' εἰμ' ἐπεὶ τοι κοῦ περὶ βλεπτος βίος | δοῦλης γυναικός.

508—510. Does she mean "It were ridiculous, that, while we give way to lamentations as suppliants (which is bad enough in itself), we should also make an exhibition of our cowardice"?—With κακοὺς, supply *δντας*, not εἶναι. The latter would mean "should appear to be cowards."

510. For ποῦ, see note on 369.—ἐν χρηστοῖς πρέπει, "are thought fitting amongst good people;" or, possibly, "are seen amongst good actions."

511. οἶμαι here and in 968 is ironical as often in the orators: not so in 670.—*ἃ μὴ τύχοι ποτέ*: this prayer is always inserted *before* the mention of the ill-omened word. See 714.

512. χείρας εἰς. The transposition is for the sake of the metre.

514. μηδὲν ἥσσον, i.e., than in the present case.

515. ἀλητεύσω may be either future indic., or deliberative subjunctive. Elm.

516. δὴ="look here, lo!" δῆτα is an emphatic form of δὴ. [But P. translates ἐὰν δὴ, "if, as doubtless they will."]

517, 8. "Why do you ask us to risk our lives for you, while you cling to life yourselves?"—*ἴκεσ. κλάδοις*, see on *supr.* 124.

519, 520. For *προσωφ.* cf. 330, 681.—*μέντοι* is thus often used in strong protestations. See L. and Sc. *μέν*, B. 4, b.

522, 3. τῆδε="in this way" (ὁδῶ),="with such a hope."—*προβόσαν*, frequentative.—With *κόρην* supply *ἐμέ*.

526. ἀναξίαν, supply *τούτων τυχεῖν*. Here, and in Soph. *Antig.* 694, ἀναξία="undeserving of evil."

527. ἥτις, as in 409, implies a reason; "such as to be."

528. ὅπου=ἐκείσε ὅπου.

529. As this line ends with an equivalent to a cretic foot (*ελ δοκεῖ*) the preceding *κατάρχεσθ'* violates Porson's rule that when a word other than a monosyllable precedes the cretic the 5th foot must be an iambus or tribrach. See N. [For a class of exceptions, see on *supr.* 303.]—*κατάρχεσθαι*, cf. 601, and *Iph. T.* 40, refers to the formal beginning of a sacrifice, when the lock or tuft of hair was cut from a victim's forehead. It naturally takes genitive of the victim; and, in *Alc.* 74, dative of the instrument: *κατάρξωμαι ξίφει*.

530, 1. *πᾶρα*=*πᾶρεστι*.—Cf. *Androm.* 357, *ἐκόντες οὐκ ἀκούτες*, Pfl.—*ἐξαγγέλλομαι*,="I proclaim," implies "I promise." Cf. *Ion* 1605, *εὐδαίμων' ὑμῖν πότμον ἐξαγγέλλομαι*, qu. by P.

533. For *εὐρημα*, Pfl. qu. *Med.* 553.—For *μὴ*="in the event of," cf. 283, 328. See 518.

Compare with this speech of Macaria, that of Polyxena in *Hec.* 342, of Iphigenia in *Iph. Aul.* 1368, and of Praxithea in *Erechtheus*, *Irag.* Elm.—And yet they say that Euripides was a misogynist.

535. *φεῦ*, cf. 552, of *admiration*. So in Ar. *Aves*, 1724, *φεῦ φεῦ τῆς ὥρας, τοῦ κάλλους*.

536. *πᾶρος*, here a preposition, = *περὶ* = *ἀντὶ* in 580 = *πᾶρθεν* in 583. *πᾶρος* in this sense follows the word which it governs. See *Index*.

538. μάλλον is used with γενναίους instead of the comparative adjective.—For *ἔτι*, cf. note on 500. P. takes it here as “beyond the present example.” B. takes μάλλον *ἔτι* together. But why not = “hereafter”?

541. See N.—Ἡρακλῆος, the epic genitive, does not elsewhere occur in Tragedy. It may be taken as genitive in apposition with, and explanatory of, ἐκείνου, and also as dependent on φρενός.—οὐδ’ αἰσχύνομαι, alluding to the request of Macaria in 474.—For αἰσχ. and dat. of cause, cf. *Herc. F.* 1160, αἰσχύνομαι τοῖς δεδραμένοις.

542. τῇ τύχῃ = “at the mischance which makes such words necessary.”

546. πάλος = “the lot as shaken from a helmet.” κλήρος is the more common word in Tragedy. But cf. *Ion* 416, οὗς ἐκλήρωσεν πάλος, and *Soph. Antig.* 275.

548. χάρις, there is no boon, no favour conferred: see note on 334.

549. With ἐνδέχεσθε supply either *με*, or *αὐτό*, or *μου*.

554. 5. ὑπερφέρεις τόλμαν τόλμῃ. The genitive of comparison is naturally the usual construction with ὑπερφέρειν, as in *Ar. Equit.* 584. Probably the accusative can be explained thus:—ὑπερφέρειν here = “you exalt, you carry to excess, you *τοῖς* *ἑνὶ* act of boldness by another.” [So B. from *Matth.* But *Elm.* has such searchings of heart on the subject, that he would resort to emendation. See *Pflugk’s* note.] ὑπερέχειν and ὑπερβάλλεσθαι are also found with an acc. in place of the usual genitive.

558. Iolaus had just said: “I do not bid you die; I only say that by your death you aid your kin.” Macaria replies, “*Σοφῶς κελεύεις*: by so saying, you practically do bid me, and act wisely in so bidding me.” *Elm.*, however, tr. σοφῶς “cautiously:” in the sense that “Your command is so carefully worded that you escape participation in the guilt of my blood.”—μάσμα, so usually of the stain of murder. Cf. *Aesch. Suppl.* 265, αἱμάτων *μ.*, and *Hippol.* 35.

559. θάνω, jussive, *let me die*. As *Elm.* observes, the plural subjunctive is more common in this sense. He qu. *Hippol.* 567, αὐδὴν τῶν ἔσωθεν ἐκμάθω, and 1354, ἀπειρηκὸς σῶμ’ ἀναπαύσω.—ἐλευθέρως = “of my own free-will,” P. [or, “as becomes a free woman,” *Elm.*].

560. 1. ἐνθανεῖν, to die *in*, i.e., *by*.—θελω here = βούλομαι, cf. 13, 134, 200 and *Index*.—πέπλος, a woman’s garment, answering to the man’s *ἱμάτιον* or outer garment.—παρὼν = “be present and.”

562. γέ simply emphasises the dreadful word σφαγή.—τὸ δεινόν,

the strange and dreadful end, or deed. Cf. *Med.* 393, *τόλμης δ' εἰμι πρὸς τὸ καρτερόν*.

563, 4. Observe that *εἴπερ* in Attic is only used when the truth of the supposition is assumed. But in Homer, *εἴπερ*=*καὶ εἰ*=“even though.” Cf. *Il.* vii. 117, *εἴπερ ἀδείης τ' ἐστὶ...ἀκόρητος*. *Odys.* i. 167, *εἴπερ τις φῆσιν ἐλεύσεσθαι*.—With *οὐπερ*, supply *πεφυνέται*.—For *παρεστάναι*, cf. note on 502.

565. ἀλλὰ, “(if not that)...then” [*εἰ μὴ τοῦτο δρᾶν θέλεις*, Elm.]. For this force of ἀλλὰ, “at least,” which is not uncommon, cf. *Phoen.* 1667, *σὺ δ' ἀλλὰ νεκρῷ λουτρὰ περιβαλεῖν μ' ἔα*. Similarly with a strengthening γε, e.g. *Soph. O. C.* 1276. See also on 689.—*τοῦδε χρῆζε*=“ask of Demophon,” cf. *Medea* 1154, *παρατήσῃ πατρός | φυγὰς ἀφείναι*.

567. See N.

568. *κοσμέω* is used specially of dressing *women*; in 725, of armour: in *Troad.* 1147, of paying honours to a *νέκυσ*, and in *Soph. Antig.* 396, *τάφον κοσμοῦσα*.

570. *τλημων*. here=“boldest, most stouthearted:” so Elm., who qu. from *Hec.* 562, how Polyxena *ἔλεξε πάντων τλημονέστατον λόγον*. In *Soph. El.* 439, *τλ. γυνή* seems to bear the (bad) sense of “bold.” In any case, the underlying idea is *endurance*.

571. *εἶδον ὀφθ.*, cf. *Hel.* 117.

572, 3. The accusative after *προσεπιεῖν*, which is to be supplied from the following line: or, the acc. of respect.—Exit Demophon finally.

575, 6. Take *τοιούσδε ὥσπερ σὺ* together, and tr.: “Teach them *to be* such as you are, wise in all.” [So Pfl., who qu. many instances. And so B. But see Elm.]—For the idea in *μηδὲν μᾶλλον*, cf. *Mei.* 295, *χρὴ δ' οὐποθ' ὅστις ἀρτίφρων πέφυκ' ἀνὴρ παῖδας περισσῶς ἐκδιδάσκεισθαι σοφούς*. Pfl. We, on the other hand, have the proverb about A little learning.—*ἀρκέσουσι*=“it will suffice them:” cf. *Soph. Ant.* 547, *ἀρκέσω θηήσκουσ' ἐγώ*. The personal construction is found also with *ἐξαρκεῖν*, e.g. *Troad.* 648 (*ἐχονσα—ἐξήρκων*).

577. Tr. “Try to save them from death (so that they do not die,” epexegetical infinitive).

578. Tr. “For thee we are as thy children: *by* thine hands have we been reared.”

580. At the end of this line, the following contrasted thought was left to suggest itself to Iolaus:—So do you, for your part, *οἶεσθαι γονεὶν οὐδ' ἀγε*, and *live* for them.

581. *ὁμίλια* here and in Aesch. *Eum.* 57 = "assembly;" but its more usual meaning is, a being together, intercourse. Cf. *P. V.* 39, τὸ συγγενές τοι δεινὸν ἢ θ' ὁμίλια, and Soph. *Philoct.* 70.

582, 3. With γένοιτο, supply τοσαῦτα, or πάντα.—With πάροθεν, cf. note on 536.—σφαγήσεται. The same future passive is found in *Androm.* 315.—For καρδία, κάρα would be more usual: σφάζειν strictly refers to the throat.

584. ἔσω δόμων. Cf. Aesch. *Theb.* 232. We should have expected ἐνδον, for there does not seem to be implied any idea of motion to the house. P. refers to *Hippol.* 2, οὐράνου τ' ἔσω, and Eur. *Suppl.* 1197, ἐστίν...ἐσω δόμων. For the genitive with ἐνδον cf. *infr.* 709, and with other adverbs of place and time, cf. Madvig, *Greek Synt.* § 50, b.

588, 9. τὴν σώτειραν depends on θάψαι.—Bury, that is, *in her own land*.—With κάλλιστα, supply θάψαι.

590. For παρέστην see note on 502.—προῖθانون, *in behalf of*: so in *Alc.* 383 and 684, οἱ προθυήσκοντες σέθεν, παίδων π. πατέρας. Cf. *Alc.* 682, ὑπερθήσκειν σέθεν. But observe that in Thuc. II. 52, προθυήσκειν = "to die before."

591. κειμήλια = "treasures;" cf. Soph. *El.* 438.—Iphigeneia makes a similar remark (*Iph. Aut.* 1398), ταῦτα γὰρ μνημεῖά μου | διὰ μακρ.οῦ, καὶ παῖδες οὗτοι καὶ γάμοι καὶ δόξ' ἐμή.

594, 5. μερίμνας = "cares."—οἱ θ. = "those (like the speaker) just about to die." P.—*tis* = "one," Fr. "*on*," Ger. "*man*." Cf. 827, 866.—*ἔποι* is used with *τρέπειν*, and not *ἔπου*; as in Latin *quo me vertam*, not *qua*. Elm.

596. Exit Macaria finally. The first five lines in the next speech are addressed to her retreating figure.

597. ἐκπρέπειν, only here in Euripides; but the adj. ἐκπρεπής occurs *Alcest.* 353, *Troad.* 987, in both passages in the superl.—so Chaeremon 13, τιθήνη' ἔαρος ἐκπρεπέστατον.

598. Take πολὺ with τιμωράτη.

600. χαῖρε, which is used both at beginnings and at ends of interviews, here = "vale," and in 630 = "salve."—*δυσφημεῖν* is here transitive: but has often the simply neuter sense of speaking in an ill-omened manner.—With γὰρ supply some such thought as follows: "*Farewell!* (I use the word, though it is ill-applied) for, &c."

601. For κατήρκεται "has been devoted, initiatum est," see note on 529. Observe the *passive* use of the deponent. [Elm. in a long note

suggests that the reading might be ἡ κατήρκεται, used actively: but in that case σῶμα would be in the genitive.]

602. οἰχόμεσθα="I am fainting, or dying:" cf. 636.

603, 4. ἐπεῖδω is here used in the sense of making one thing lean upon another.—αὐτοῦ="here."

605, 6. He speaks of the future as past, because it is already decided on.—For οὔτε—τε, Pfl. qu. *Troad.* 487, and other passages.—οὐ βιώσιμον="it is impossible to live:" cf. Soph. *Antig.* 566, τί γὰρ μὲν μοι τῆσδ' ἄτερ βιώσιμον;

607. ἀτη, here="mischief, destruction." See L. and Sc.—συμφορά, noun, fem. sing.—Let the beginner compare with this, and translate, *Medea* 54, χρηστοῖσι δούλοισι συμφορά τὰ δεσποτῶν | κακῶς πίνοντα καὶ φρενῶν ἀνθάπτεται.

608. The Strophe here, like the moral of a fable, consists of very obvious general reflections; written, like some leading articles, to help those to think who cannot think for themselves.—The second οὐ in this line is for οὔτε, as in 616; after οὔτε or μήτε a negative clause sometimes thus follows without a connecting particle, cf. *inf.* 615, *Orest.* 1086 (μήτε—μή). Tr. "Without the gods, I say that no man becomes prosperous, none afflicted in lot."

610. For βεβῆναι cf. *Iliad* xvii. 359, βεβῆμεν. For the expression compare Soph. *El.* 1093, μοῖρα οὐκ ἐν ἐσθλῇ βεβῶσαν. Elm.

612. διώκει="hurries, properat:" intransitive; *Herc. F.* 1081, φύγα διώκετε.—For the sentiment, which is not uncommon in any language, Elm. qu. Aesch. *P. V.* 275, πλανωμένη πρὸς ἄλλοι' ἄλλον πημονή προσιῖάνει, and *Orest.* 979, ἕτερα δ' ἕτερος ἀμείβεται πήματα.

613. ἀφ' ὑψηλῶν=ὑψοθεν, Pfl.="from on high." [But P. refers to 939.]—Cf. Luc. *Evang.* i. 52, καθεῖλε δυνάστας ἀπὸ θρόνων, καὶ ὑψωσε ταπεινοὺς.—ώκισε β., gnom. aor.: "brings to low estate."

614. For ἀήτην see N.

615. μόρσιμα alludes to μοῖρα in 612. It is an epic word.—ἀπώσεται="thrust *them* away from *himself*."

617. ὁ πρόθυμος=ὁ βουλόμενος ἀπώσασθαι.

618. μὴ προπίπτων="erecto corpore atque animo." Iolaus was lying on the ground.—τὰ θεῶν, "the things sent by or from the gods." Cf. *Phoen.* 382, δεῖ φέρειν τὰ τῶν θεῶν.—[See N.]

620. φροντίδα="in your mind, or thoughts" (accus. of respect).—ὑπεραλγεῖν, cf. *Hippol.* 260, κἀγὼ τῆσδ' ὑπεραλγῶ.

621, 2. εὐδόκιμον is emphatic. Note that πρὸ τ' ἀδελφῶν καὶ γὰρ=

πρὸ ἀδελφῶν τε καὶ πρὸ γῆς. Cf. Aesch. *Theb.* 30, ἀλλ' ἐς τε ἐπάλξεις καὶ πύλας: Thuc. IV. 8, ἀνευ τε ναυμαχίας καὶ κινδύνου: *Hippol.* I 158; and in Herodotus I. 69, VIII. 140 &c., ἀνευ τε δόλου καὶ ἀπάτης. Elm.—μελέα = “unhappy, to be pitied:” but observe that the Homeric use is different; as in *Iliad* XXIII. 795, οὐ μέλεος εἰρήσεται αἶνος = “in vain, useless.”

625. “The path of virtue leads through labours.” Cf. Hesiod *Op.* 289, τῆς δ' ἀρετῆς ἰδρῶτα θεοὶ προπάρουθεν ἔθκαν.

627. σέβεις = “you reverence.” With μετέχω, supply τῆς δόξης: “I share that opinion with you.” Cf. 8.—Cf. Balaam in Numbers xxiii. 10, Let me die the death of the righteous, and let my last end be like his.

630. One of the servants of Hyllus (an elder son of Heracles, who has been searching elsewhere for an asylum for the family, cf. 45, 46) enters to say that Hyllus is at hand with an army. These tidings, though not expressly told him, it is clear from 659 that Iolaus has gathered from the answers in 637 and 639. Iolaus had fallen to the ground, 602; and had been covered with wraps, 604: he is therefore not at first seen by the θεράπων.

630, 1. For χαίρει, see note on 600.—ἀποσταρεῖ is to be taken with each nominative separately; cf. *infra*. 638.—ἐδρα, here = “a seat;” but, often, the act of sitting.

632. Tr. “I am here—with poor presence as is mine.” The γε emphasises οἷα δῆ; but P. takes it with ἐμοῦ. Cf. ἡ δὲ προβάτων εὐδαιμονία, = “so far as happiness belongs to cattle,” Xen. *Cyr.* VIII. 2. 14.

633. τί χρήμα = “Why?” is strictly an accusative of respect. Cf. 646, 709. Distinguish Aesch. *Choeph.* 885, τί δ' ἐστὶ χρήμα; “What is the matter?”

634. οἰκείος = personal and private; as opposed to κοινός. Cf. 146, 419.—συνειχόμεν = “was constrained, oppressed.” Cf. Aesch. *P. V.* 655, τοιοῖσδε ὀνείρασι συνειχόμεν.

635. The change of tense has not so much emphasis here as in 654.

636. ἐσμέν. The plural is used of one man, as in 602.—ἐρρώμεθα = “have strength;” and is mostly thus used in pf. pass. with present sense. Cf. ἐπέρρωμαι.

639. πενέστης, a “serf.” “The descendants of the old Pelasgo-Argive inhabitants of Thessaly, paying a portion of the produce as rent.” P. Cf. Theocr. XVI. 35, ἀρμαλὴν ἐμμηνον ἐμετρήσαντο πενέσται. These *Thessalian Penestae*, τὸ Θετταλῶν πενεστικὸν ἔθνος as Plato terms them,

seem to have been the remnant of an original population which was kept in a state of continual subjection by their immigrant conquerors. They were granted security against being put to death without trial, or being sold out of the country into slavery. Their condition was thus similar to that of the Helots of Laconia and the Aphamotae of Crete. The derivation of the word is uncertain. Cf. Grote, II. p. 283.—Τῆλλου π., observe that this is a technically correct designation, as the *πενέσται* were not subject to the whole community, but were attached to particular houses and families. They appear to have attended their lords as squires on warlike expeditions. See Müller, *Dorians* II. 66.

640. As to the metre of this line, see N.—This line apostrophises Hyllus, and is not addressed to the *θεράπων*.—βλάβης = “from hurt.”—ἄρα is probably, judging from the reply in the following line, here used in its ordinary sense of *num*; but the passage will bear the use of ἄρα as an interjection, for which see exx. in L. and Sc. I. 5.—νῶν = “to Alcmena and to myself.”

641. *καὶ πρὸς γ'* (adverb) = “and, besides” (implying, I don't understand your alarm): cf. Aesch. *P. V.* 73, ἡ μὴν κελεύσω κάπιθωύω γε πρὸς.—With τὰ νῦν τάδε, cf. *Herc. F.* 246 = “at the present time.” Pfl.—The accusatives may be accounted for as an accusative of duration of time, followed by an accusative of respect. Both define and limit the scope of the verb: lit. “you are fortunate as to present circumstances, as to these matters” = “you are fortunate at present in this.”

644, 5. ὠδίνουσα is only used in the present.—*τήκομαι*, intransitive, takes an accusative of respect, as in Eur. *El.* 207, ψυχὰν τακομένα.—For *εἰ* with future indicative after verbs expressing emotion, cf. L. and Sc. *εἰ*, B. III. and IV.—As verbs of fearing may be followed by an indirect question introduced by *εἰ*, *ὅποι*, *ὅπως*, etc., the idea of *anxiety* implied in *ψυχὴν ἐτήκου* admits of a similar construction. For the general law, cf. Goodwin, *Greek Moods and Tenses*, § 46, N. 6, c.—The best explanation of these difficult lines seems to be the following, in which Elm. and Pfl. agree:—*οἱ ἀφ.* = Hyllus, and the other elder sons of Heracles: *νόστος* = the arrival of Hyllus at Marathon [*adventum*: not, *reditum in patriam*, as B. thinks]. *τῶν ἀφ.* is a genit. of connection, going with ὠδίνουσα, “about,” and is equiv. to a genit. with *περὶ*.

646. *δύρη* is generally a battle cry, as *βοή* is a cry of suppliants, or a cry to the rescue. Cf. Aesch. *Persae* 395, σάλπιγξ δ' αὐτῷ πᾶσι ἐκείνῳ ἐπέφλεγεν.

649. *τοσόνδε*. With this word Alcmena turns from Iolaus to the other, and assumes an air of bravado, thinking him another emissary of Eurystheus.

651. 2. This is one of the seven lines in Euripides which begin with *ἤτοι ἄρα*. Elm.—*ἔτι* = “any longer.”

653. *ἀγωνίζομαι*, which here = “to fight with,” and takes the dativus incommodi, is in 795, and in Eur. *Suppl.* 637, used absolutely: but, more generally, it means to fight for a prize, and takes *περὶ*, or accus. cogn.

654. “Keep a good heart, cease trembling.” Cf. 548.—*οὐκ Ἀργόθεν*. *οὐκ* being a monosyll. may stand before the cretic foot: cf. on 529.—*κῆρυξ*, a herald, not *the* herald.

657. *σέ*. Accusative because the idea is, You are the *object* of my thoughts. For the elliptical use of the accus. cf. Ar. *Ach.* 345, *μή μοι πρίφασιν*, and Ar. *Av.* 273, *οὗτος ὧ σέ τοι*, and Madvig, *Gk. Synt.* § 32.—Elm. explains *σε* in the present passage by supplying the definite word *καλῶν*, while Matth. supplies *ἐβόησα* from *βοήν ἔττησας* in the previous line. Cf. Soph. *Antig.* 441, *σέ δῃ, σέ τὴν νεύουσιν ἐς πέδον κάρα, φῆς, ἡ καταρνεῖ*. The beginner will beware of taking *σε* with *βαλῆς*.—*δπως* here as a final conjunction, taking the optative after past tenses, = *ut*.—*πρόσθε* is here a preposition, not an adverb; cf. 686 and Aesch. *Pers.* 447, *πρόσθε Σαλαμῖνος τόπων*.—Take *ναοῦ τοῦδε* together, and *πέλας* as an adverb. [Elm., Herm., Matth.]

658. *ᾔσμεν* (see N.) = “I knew not that: who then is this?”

659. See note on 631. He refers to Hyllus.

660. Is addressed to the *θεράπων*: Thou too share in my greeting on the ground of these thy tidings.

661. Take both *τί* and *ποῦ* with *ἄπεστι*. [B., Matth., Pfl., and see exx. of the double question in Pfl.] Tr. “Why, since his foot has reached this land, is he absent now? and where?”

662. *εἰργω* usually takes *μή*, as in 963, *εἰργει μή θανεῖν*. But cf. Soph. *Oed. Tyr.* 129, *εἰργε τοῦτ' ἐξειδέναί*.

663. *δεῦρο* with *φανέντα*, which suggests the idea of motion—so with *ἦσθαι*, *παρεῖναι* &c.

664. *καθίζει* is used causally, as in Thuc. iv. 90, and vi. 66, *καθίζειν τὸ στράτευμα*, to encamp the army.—*τάσσεται* (cf. 676, *τάσσειν*) middle voice, used of the general, “he is forming for himself,” or “he is getting formed.” P.—So in Thuc. ii. 90, *ἐπὶ τεσσάρων ταξάμενοι τὰς ναῦς*. But its common use in Thuc. in the middle is, To fall in, in order of battle. Cf. I. 48, iv. 11.

665, 6. She means, Then there is nothing more that interests me personally, in such details as these.—*ἡμῶν* = “my task, not yours.”

668. Cf. 674, and Aesch. *Pers.* 334, *πόσον τι πλῆθος ἦν νεῶν*; “About how many?”

669. *ἄλλον* (= *ἄλλως*) = “I cannot tell you the number in any other way.” See N.

671. Tr. “And lo he is posted on the left wing.”—P. explains *κέρας* as cognate accusative, like *στήναι στάσιν*, as in Eur. *Suppl.* 657, *τοὺς σὺν αὐτῷ δεξιὸν τεταγμένους κέρας*. (It is possible, but unlikely, that *λαῖδον κ.* is nom. in apposition to the subject of *ἐστηκεν* “he is posted as the left wing.”)—Observe that *λαῖδς* (= *laevus*) is not found in Attic prose, and is never used in any but the literal sense of “left:” cf. 728.

673. See N.—Tr. “And lo, the victims have been brought forward.”—[*καὶ δὴ* = *ἤδη*. *παράγειν* = in medium adducere.] Cf. Xen. *de Republ. Laced.* XIII. 8, *δρώντων ἤδη τῶν πολεμίων, σφαγιάζεσθαι*. Pfl.

674. *ἀπῶθεν* = *ἀποθεν*; = (strictly) “from afar,” as in Soph. *Antig.* 1206, *φωγῆς ἀπῶθεν κλύει τις*: but here = “how far off.”

675. *ὥστε* with the infinitive gives the distance as a general term: with the indicative, it would refer only to this particular case. Pfl. qu. *Hel.* 1283, *ὥστε σ' ἐς πάτραν ἐλθεῖν*. Compare also *Hel.* 1269, *ὥστ' ἐξορᾶσθαι ῥόθια χερσὶθεν μόλις*.—*ἐξορᾶσθαι* = “seen from far:” as we gather from 677. See also the passage last qu.

678. Cf. Soph. *Oed. Col.* 1366, where *τὸ σὺν μέρος* = “quod ad te attinet”—so *Oed. T.* 1509, *πάντων ἐρήμους, πλὴν ὅσον τὸ σὺν μέρος*.

681. *ὥς εἰοιμεν*, cf. note on 421, = “ut videmur,” *φίλοις*—*ὠφελεῖν* explains *ταῦτά*. *ὠφελεῖν*, in the sense of *prodesse*, to *benefit*, does not often take, as here, the dative; but normally the accusative, like *iuvare*, as in Aesch. *P. V.* 507, *μή νυν βοροῦς μὲν ὠφέλει*. Cf. *Orest.* 666, *τοῖς φίλοιςιν ὠφελεῖν*, and the construction of *προσωφελεῖν* *supr.* 329, *Alcest.* 41, *καὶ τοῖσδε γ' οἴκοις ἐνδίκως προσωφελεῖν*.

682. *ἦν*. Observe the use of *ἦν* here, the tense implying the result of a train of thought, cf. *οὐ γὰρ πάντες ἐφίενται, τοῦτ' ἀγαθὸν ἦν* (Aristotle). In translating, we must use the present tense, as though it were *ἐστί*. *μῶρον* implies that the idea of so old a man being able to help his friends, is foolish.—Elm. qu. *Herc. F.* 585, *πρὸς σοῦ μὲν, ὦ παῖ, τοῖς φίλοις εἶναι φίλον*. So the genitive in Latin, *Est viri boni. prode* σου = “proceeding from, or connected with, your character” and so.

"like you." Cf. Soph. *Ajax* 581, οὐ πρὸς ἰατροῦ σοφοῦ θρηγεῖν ἐπ' ὀδᾶς πρὸς τοῦ μῶντι πῆματι. Cf. Madv. *Greek Synt.* § 77. 3, b.

683. Supply, ἤκιστα πρὸς ἐμοῦ ἐστίν.—For μετασχεῖν, see note on 8.

684. Cf. Aesch. *Theb.* 396—8, κόσμον μὲν ἀνδρὸς ὄσιν' ἂν τρέσαιμι' ἐγώ. P.

685. From θείνω: cf. 271.

686. πρὸσθεν here is adverb of time="previously, first." Cf. παροιθεν in Index.—The character of the dialogue between these two, the "chaff" of the one, and the tottering efforts of the other to arm himself, have an element of comedy, which is not found in the earlier dramatists. P. therefore thinks that the *Heracleidae* was probably the fourth play in a tetralogy, played latest in the day, in the place of the usual Satyric drama (such as is the *Cyclops*); and so partly designed to create laughter.—At any rate, since in this play Euripides had departed from custom by writing with a view to an existing political crisis, he was probably the less careful to maintain continuously that orthodox tragic tone, to which he was at no time so faithful as were his predecessors. [In illustration, cf. the ludicrous features of the *Bacchae*.] His mind is throughout turned rather to political allusion than to dramatic precedent.

687. Cf. *Rhes.* 335, φόβος γένουι' ἂν πολεμίοις ὀφθῇς μόνον. P.

689. Tr. "Yet at any rate I am prepared to fight (future) with as many in number (acc. of respect) as before." Cf. Thuc. i. 143, οὐκ ἐλάσσοι μαχόμεθα, and Soph. *Antig.* 84. For the particles ἀλλ' οὖν—γε, cf. *Ion* 1235, Soph. *Philoct.* 1305, ἀλλ' οὖν τοσοῦτόν γ' ἴσθι. Similarly ἀλλὰ—γούν, ἀλλὰ—γε, e.g. Plato, *Laches* 183, εἰ δὲ ἐκείνους ἐλελήθει, ἀλλ' οὐ τούτους γε. Cf. also the use of ἀλλὰ *supr.* 565 (note).

690. Tr. "Slight is the weight which you thus throw into the scale for your friends."—Cf. Aesch. *Pers.* 437, ὡς τοῖσδε καὶ δις ἀντισηκῶσαι βοπῇ. Pfl.—But notice Eur. *El.* 1274, Δυκαίου πλησίον σηκώματος="enclosure."—τὸ σὸν is not here necessarily contemptuous, but means, the weight *consisting of you*.

691. δρᾶν is probably to be taken with παρεσκ.; but L. and Sc., art. ἐρύκω, take ἔρυκε δρᾶν together, as "Hinder me *from* doing."

693. Tr. "On the understanding that (ὡς) I shall not stay behind, you may talk on, what you will." πάρα=πάρεστι. τὰλλα="cetera." ὡς μὴ μεοῦντα is accusative absolute.—"Genitivus Absolutus ipsam rem, Acc. Absolutus alicuius de ea sententiam exprimit," Elm., who qu. (*amongst other passages*) *Ion* 965, ὡς τὸν θεὸν σώσσοντα τὸν γ' αὐτοῦ

γονόν.—Soph. *Oed. T.* 101. Thucyd. viii. 66.—It is possible that he would have said *ὡς μὴ μενούντος*, but used the accusative, through the attraction of *μὴ μ' ἔρυκε* in his last remark. So Reiske in Elm.—For the acc. absolute with *ὡς*, cf. Madvig, *Greek Synt.* § 182, and Goodwin, *Greek Moods and Tenses*, § 110. 2, N. 1.

[Elm. in note in Appendix on 693 gives (1) a list of supposed elisions of *ι* in the dative singular, and would emend in each case, (2) a list of transitions from genitive or dative to the accusative, which transition mostly occurs in participles: e.g., Aesch. *Agam.* 1610, *καλὸν δὴ καὶ τὸ κατθανεῖν ἐμοὶ ἰδόντα τοῦτον*. Soph. *El.* 479, *ὑπεστί μοι θράσος, κλύουσιν*. *Med.* 814, *σοὶ δὲ συγγνώμῃ λέγειν τάδ' ἐστὶ, μὴ πᾶσ-χουσιν*.—Cf. also Jebb on Soph. *O. C.* 1436, App. p. 289.]

695, 6. *ἐν δόμοις τοῖσδε* = “in this temple of Zeus Ἀγοραῖος,” as we gather from *θεός*, 697. It is just possible that *τοῖσδε* may = “belonging to the chorus.”—*οἱ* refers awkwardly to *πᾶλα*. For the custom of hanging arms to the walls of temples, cf. *Androm.* 1123, *κρεμασὰς τεύχη πασσάλων καθαρπάσας*, and Hor. *Odes* I. 5. 13—16; and III. 26. 3, 4, *Nunc arma defunctumque bello barbiton hic paries habebit*.—*πᾶλα* is here used of *smiths* of armour, cf. 699, 720; i.e., it includes the *δορυ*. Cf. 727.

697. *ἀπαιτέω* generally has two accusatives, as in *Hel.* 963, *ἀπαιτῶ τὴν ἐμὴν δάμαρτά σε*.

699. *ὀπλίτης* is here used strictly as an adjective: cf. 800.

700, 1. *οἰκούρημα*, cf. *Hippol.* 787, = “a keeping the house.”—*γίγνεται* = “tends to be.”—*δειλία*. The dative states the efficient cause of the action: “remained *through* cowardice.” Madvig, *Gk Synt.* § 41. Cf. *ἀγνοία ἀμαρτάνειν*.—The *θεράπων* here goes into the temple to fetch the armour. Alcmena had either remained on the stage silent since her remark in 665; or had then withdrawn into the temple. In the latter case, the arrival of the *θεράπων* in quest of armour causes her to reappear and remonstrate with Iolaus in 709.

702, 3. *στόρνυσι* is not found elsewhere in Eurip. B.—*ἡβῆ* = “is in its prime.”

704. *ᾧ* is the relative to a neuter cognate accusative, which is implied with *πονεί*s.

706. *γνωσιμαχεῖν*, “to fight one’s opinion, and so, to change it,” only occurs in one other place in the Attic poets, Ar. *Aves* 555, *κἂν μὲν μὴ φῆ μῆδ' ἐλελήσῃ μῆδ' εὐθὺς γνωσιμαχήσῃ*. Three times in Hdt., e.g., vii. 130, *γνωσιμαχέοντες καὶ τᾶλλα, καὶ ὅτι χώρην ἔρα εἶχον ἐνδολερτον*. The old explanation was, “to know one’s own weakness.” See Elm.—

σὴν ἡλικίαν = "a man so old as you:" ἡλ. is not here used in its common sense of ἡβη.

707. For ἀμήχανα see note on 464.—Tr. "To let alone impossibilities. There is no way in which you shall get your youth back again."

709. See note on 700, 1.—For ἐκτός used, as ἐνδον is here, of the mind, cf. Soph. *Ajax* 640, οὐκέτι συντρόφοις ὀργαῖς ἐμπεδος ἀλλ' ἐκτός ὁμιλεῖ.

711. For ἀλκή, prowess, valour, strength in war, cf. 761.—For the construction used with μέλειν, cf. Soph. *Philoct.* 1036, θεοῖσιν εἰ δίκης μέλει, Aesch. *P. V.* 938, ἐμοὶ δ' ἔλασσον Ζηνὸς ἢ μηδὲν μέλει. But the object of care is sometimes put in the nom., as in Eur. *Suppl.* 939, δμῶσιν ἂν μέλοι πόνος: cf. Aesch. *P. V.* 3, σοὶ δὲ χρὴ μέλειν ἐπιστολάς. Cf. 96, 354, 713, 717, of the present play.

712. See N.—Τί δέ, so, in colloquial English, "But, come," "But, I say."

713. With παιδὸς supply σου. παῖσι, i.e., to the sons of Heracles who survive.—μελ., impersonal: for the construction cf. 717, καὶ Ζητὶ τῶν σῶν...μέλει πόνων.

714. See note on 511. So great was the reluctance of the Greeks to mention by name anything unlucky, that, even after the deprecating parenthesis ὁ μὴ γένοιτο, he uses a colourless expression, τύχη, instead of Death; cf. the euphemistic expression παθεῖν τι.—For this use of χρῆσθαι, cf. *Iph. Aut.* 88 and 89, ἀπορίᾳ κεχρημένοις, ἀπλοῖα χρώμενοι, Cicero, *Ep. ad Div.* xiv. 5, adversis ventis *usi*. Elm. *Med.* 347, Pfl.

717, 8. See note on 711.—ἀκούσεται is used passively, in the sense of κλύειν, and *audire*.

719. For δσιος, cf. Plato, *Euthyphro* 12 D, πρὸς θεῶν δσιον καὶ πρὸς ἀνθρώπων δίκαιον. In *Cyclops* 125 occurs δσιοι περὶ ξένους, but the idea is one of religion.

721. οὐκ ἂν φθάνοις, "you have no time to lose," "oportet te quam primum," is equivalent to a strong command. It takes the *present* participle always, not the aorist. Cf. *Alc.* 662, φυτεύων παῖδας οὐκέτ' ἂν φθάνοις. *Troad.* 456, οὐκέτ' ἂν φθάνοις ἂν αὔραν ἰστίοις καταδοκῶν. *Iph. T.* 245, οὐκ ἂν φθάνοις ἂν εὐτρεπῇ ποιοιμένη.—See notes on 415, 1005.—Here the second ἂν belongs to the participle (=εἰ κρύπτεις, P.), and so virtually makes a conditional sentence: "you could not be too quick in hiding, supposing you did hide." For οὐκ ἂν φθ., as a summons, cf. Madvig, *Gk Synt.* § 177 b, R. 6. And for ἂν with the participles cf. Goodwin, *Gk Moods and Tenses*, § 42. 3, N. 1.

722. *στυγέω*, stronger than *μισέω*, denotes the expression, besides the feeling, of hatred. Cf. Eur. *El.* 1016, *ἦν μὲν ἀξίως μισεῖν ἔχῃ, στυγεῖν δίκαιον*.

725. For *κόμψω*, see note on 568.—*πυκάζομαι*="enwrap, and so protect:" cf. *Rhes.* 90, π. *τεύχεσιν δέμας*.—*τέως*="meanwhile;" cf. Ar. *Pax* 687, 729.

727. *κόμψε*="carry them:" cf. Soph. *Antig.* 444, κ. *σεαντόν*.—*δέξη*, the tree is used for that which is made from it, i.e. *δόρυ*. Cf. *λωτὸς* 893.—Eur. has in mind Homer's *ἔγχεϊ δένοντι*. Theophrastus often mentions the *δέξη*. Elm.—Probably a beech.

728. See note on 671.—The left *πῆχυς*, or fore-arm, bore the shield; the right hand, the spear. But at present (it seems from 725) Iolaus was not armed.

730. Tr. "Nay, but one must go cautiously, for the omen." It was unlucky to stumble at starting. For an instance of an *δρυσ*, cf. *Iph. Aul.* 988, and cf. the adj. *δύσορυσ*.—Tibullus l. 4. 19: O quoties ingressus iter mihi tristia dixi Offensum in porta signa dedisse pedem. B.

731. *εἴθ' ἦσθα*. The historical tenses of the indicative are used with *εἰ γάρ*, *εἴθε* to express an *unattained* wish. See note on *supr.* 247. Contrast *εἴθε γένοιτο*, *infr.* 740. [See also Goodwin, *Moods and Tenses*, § 64 (esp. note 1, p. 136), who points out the difference between the force of *εἰ* and *ἦσθα* (had it been used by assimilation). Here we have not a conditional relative clause—no supposition, but a fact; and so the Indic. is used.]

732. *λειφθεὶς μάχης*="left by the battle;" that is, too late for the battle. So in Aesch. *P.* V. 857, *κίρκοι πελειῶν οὐ μακρὰν λελειμμένοι*, and Xen. *Cyr.* VI. 3. 29, *λείπεσθαι τοῦ καιροῦ*.

733. *δοκῶν τι δρᾶν* is, by hyperbaton, to be taken with *βραδύνεις*, which is here intransitive.

735. With *δοκοῦντα*, supply *σπεύδειν*.

736. *ἥνίκα ἂν* with subj., like *ὅταν*, denotes an uncertain occurrence in future time. *ἥνίκα*=*ότε*: cf. 741.

739. *τοῦτο* is accusative of respect; cf. *Ion* 572, *τοῦτο καμ' ἔχει πῶθος*. Vergil, *Aen.* XI. 14, *timor omnis abesto, quod superest*. Pfl.

740—44. A passage of difficult construction, capable of being explained in more ways than one. (1) The words *οἷος ἂν θείην* are, by contact with *τοιούτος*, attracted into their present shape, from the form *ὥστε ἐμὲ θείναι*, which had been originally intended. [But this is a unique case of such attraction.]—Translate, "So that I should put

Eurystheus to rout." *Τοιούτος* has thus, apparently, two relatives, but really, only the first. So Elm.—(2) After the word *τοιούτος*, he turns, in his excitement, from addressing his *βραχίων*, to addressing himself, and thus, as is common in excitement, breaks off the construction. Translate, "Would that thou would'st prove for me an ally of such a kind as I remember thee to have been in thy prime:—*how would I put Eurystheus to rout.*" So Pfl. and P.—See L. and Sc. *ὥστε*, v. 2, *ὅλος*, III. 3. (3) Instead of *ὅλος*, *ὅλος*, "solus," is given by some editors in line 743. So Barnes and Matth. See N. If *ὅλος* is the correct reading, the alteration of *ὅλος* to *ὅλος* can be explained as the error of a copyist, who, finding *ὅλος* in 743 in juxtaposition with *τοιούτος*, and forgetting the preceding *ὅλος* in 740, assumed that *ὅλος* in 743 must be really the *ὅλος* corresponding to *τοιούτος*, and altered accordingly. Reading *ὅλος*, we have in substance a conditional sentence, with the protasis expressed in the form of a wish (*εἴθε γένοιτο*=*εἰ γένοιτο*) followed by an apodosis of the usual form, *ὅλος ἂν θείην*, "then *alone* would I put to rout." For what is possibly a similar confusion of *ὅλος* and *ὅλος* cf. Aesch. *Ag.* 131.

741. For *μέμνημαι* with a participle, cf. *Hec.* 244, *μεμνήμεθ' ἐς κινδύνον ἐλθόντες*. (Cf. on 352.) Often it takes the infinitive.—Notice *ἡνικά ξὺν*.—*Σπάρτην ἐπύρθευς*. This was not one of the regular labours of Heracles, but is chosen for mention, as bearing on the Peloponnesian war. See Barnes in Elm. and P.

744. *καί*, see on 508.

745. Tr. "This also, which is not good." He does not necessarily mean that there are other bad accompaniments of *δῆλος*. He implies that Eurystheus is a coward; as he had before abused him as *σκαῖος*: cf. note on 458.—For *τόδε*—*δόκησις*, cf. *Hippol.* 426, *τοῦτό φασ' ἀμυλλᾶσθαι βίῳ | γνώμην δικαίαν κάγαθήν*. Pfl.

747, 8. Iolaus exit finally. The metre of the chorus is glyconic; see Pfl.—*παννύχιος*, though here probably only an epithet of the moon as shining by night, is of course strictly applicable solely to the full moon. Cf. Pindar *Olymp.* III. 20 (36), *διχόμενης ὄλον χρυσάρματος ἐσπέρας ὀφθαλμὸν ἀντέφλεξε μήνα*.

749. Homer's *φασισμβρότου ἡέλιου* was in the mind of Euripides. *φ.* occurs nowhere else in Trag.—This chorus further contains the Homeric words *πολυαινετος*, *μήνις*, *ἡμεόεις*.—For this appeal to nature (and to the sun, as seeing all things, and travelling with the tidings), Pfl. qu. *Med.* 752, and 1251, *ὦ γὰρ τε καὶ παμφαῆς ἀκτὺς ἀέλου*, and the *ὦ γῆ καὶ θεοὶ* of the orators. [The calling to witness heaven and earth

has always been common enough: but the fancy which permeates modern poetry that the moods of nature sympathise with those of man, a projection of the sympathies of humanity on to the inanimate, is purely modern. The Greeks, it is true, peopled their Olympus with idealised human qualities; but they were too little self-conscious, and too much self-contained, to cherish an idea that nature, while controlling the destinies, reflected also the emotions, of man.]

752. Tr. "Shout in heaven," or, "Proclaim it in heaven." [Pfl. takes *λαγχ.* as neuter. See his note. B. takes *οὐρανῶ=εἰς οὐρανόν.*]

753. *παρὰ* conveys the idea of motion.—Observe the *ā* in *παρὰ* before *θρ*: which is unusual, even in lyrics. In Soph. *Ajax* 1220, *ὑπὸ πλάκα Σουνίου*, *Trachin.* 1011, *κατὰ τῇ δρῖα πάντα καθαίρων*. Elm.—*δλῆθριαν*, Eur. *Suppl.* 116, *κακόφρονας*, Soph. *Antig.* 1104. P. The two last occur in Iambic verse.—*ἀρχέταν*, that is, of Zeus: here is an adjective, but is a noun in *El.* 1149: cf. *Androm.* 3, *τύραννον ἐστίν*. See also *infr.* 782 (*παρθένων ποδῶν*).

754. See N.—Supply *νάοις* or *δῶμοις*. Cf. *Iliad* vi. 378, 9, *ἥ ἐ πη ἐς γαλῶν... ἥ ἐς Ἀθηναίης ἐξοίχεται*.

755. *ῶ*. *μέλλω*, that is, I and my fellow-citizens.—Observe that *περὶ* governs both *γᾶς* and *δῶμων*. So, probably, *πρὸς* in 226.

757. *ὑποδεχθεῖς* is the passive form used in *middle* sense, instead of *ὑποδεξάμενος*. Since there *is* a middle form, this preference of the passive is very curious. See Elm. Matthiae (*Gk Gram.* § 496. 6), in classifying the various interchanges of the Moods of the Greek verb, qu. the use of *οἰκήμενος=οἰκῶν* by Hdt. i. 27.

758. *κινδυνον τέμνειν* does not elsewhere occur. Tr. (1) "To enter upon, to incur." The phrases *τέμνειν σπονδὰς*, *Hel.* 1235, and *φίλια τέμνεσθαι*, Eur. *Suppl.* 375, may have been in the poet's mind: in Pind. *Ol.* XIII. 57 is *τέμνειν μαχᾶν τέλος*, "to incur danger in battle." (2) "To cut my way through," in a literal sense, as in *Odys.* III. 175, *τέμνειν πέλαγος*.

759. *ὡς Μυκῆνας* is by attraction from *ὡς Μυκῆναι εἰσιν*. Cf. Madv. *Greek Synt.* § 20, R. 3.

761. *πολυαινετος*, which does not occur elsewhere in Trag. (cf. 749), is equivalent to the Homeric *πολύαινος*.—For *ἀλκῇ*, cf. note on 711.

762. *κεύθειν* here and in 879="to cherish;" but in 778 (if *κεύθει* is read for *λήθει*)="hide;" which is the literal meaning. See note on *πυκάζου*, 725.

765. See N.

767. Tr. "Is grateful to me." ["Owes me a favour." P.] See note on 334.

769. See N.

770, 1. οὐδας γὰρ, the surface or face of the land.—For σὸν—σὸν, cf. *Bacch.* 963, μόνος σὺ πόλεως τῆσδ' ὑπερκάμνεις, μόνος. Pfl.—With πόλις supply σὴ ἐστὶ.

773, 4. πῶρευσον ἄλλα = "abige alio." B.—See N.

775, 6. Tr. "On the ground of the merit which is mine, I do not deserve to be expelled." For the dative see note on 474, and cf. 660, 789.—For δίκαιός εἰμι with infinitive, see 142.

777—9. See N.—πολύθυστος τιμὰ. Many of these compound adjectives are used with substantives, for a genitive, to express the nature of the substantive and that in which it consists. Cf. Eurip. *El.* 126, πολύδακρυον ἡδονὰν = δακρύων ἡδονὰν: and so πολυθ. τιμὰ = τιμὰ πολλῶν θυσιῶν.

οὐ λήθει = "does not forget *thee*," Elm., or, possibly, "does not forget thine honour."—φθινὰς -άδος, a feminine adjective (cf. φοιτὰς, μανὰς, &c.) = "waning."—The meaning of μηνῶν φθινὰς ἡμέρα, no one knows. The beginner is aware that the moon and the month corresponded, and that μὴν φθίνων was used to denote the last days, the waning, of either. There seem to be three equally possible ways of explaining this difficult passage:

(1) That φθινὰς ἡμέρα does not mean any day in particular, but, generally, the waning month. Translate, with Pfl., "Nor with the waning months cometh forgetfulness of thine honour."

(2) That by φθ. ἡμ. is intended the *last day* of the month. But though the first day, or νεομηνία, was a holiday, the last day (ἐν τῇ τε καὶ νείᾳ, see Ar. *Nubes* 1131—4, 1191) was not so, except when it corresponded with the first of the new moon, as happened six times a year.

[*N.B.* It was only the full months of 30 days (πλήρεις μῆνες) which really had a ἐν τῇ τε καὶ νείᾳ; so that the last day of the old month only coincided with the first of the new six times a year: i.e., not in the κοῖλοι μῆνες, those of 29 days.]

(3) That φθινὰς ἡμέρα has *no reference* to μὴν φθίνων, but alludes, in some unexplained way, to the τριτόμηνις festival, which was held on the third day of the month in honour of Pallas. This appears to have been the opinion of Hesychius, quoted in Pfl.] Probably the whole passage has reference to the Panathenaic festival.—See discussion in Pfl.

780. With this line supply *κραίνονται*: since the words οὐδὲ...ἀμέρα are probably parenthetical, that is, expegetical of *τιμὰ κραίνεται*. So Pfl.

781. The Acropolis. So in *Ion* 12, Παλλάδος ὑπ' ὀχθῶν, and *Herc.* F. 1178, τὸν ἐλαιοφόρον ὀχθον ἔχων ἀναξ. Also in Ovid, *Metam.* II. 712, festas in Palladis arces.

782, 3. ὀλολυγὴ and ὀλόλυγμα is the (1) *jalous* cry of (2) *women*. For (1) cf. *Med.* 1176, εἰτ' ἀντιμολπον ἦκεν ὀλολυγῆς μέγαν κωκυτόν. For (2) cf. *Soph. Trach.* 205, ἀνολοιζάτω δόμος, ... ἐν δὲ κοινὸς ἀρσένων ἔτω κλαγγὰ, *Xen. Anab.* IV. 3. 19, συνωλόλυζον δὲ καὶ αἱ γυναῖκες ἅπασαι. But, in *Soph. El.* 750, the στρατὸς ἀνωλόλυξε τὸν νεανίαν in *rity*. *Elm.*—παρθένων ψυχὴν ἔχων, *Phoen.* 838, παρθένῳ χειρὶ. Cf. "Athena exercitus," *Verg.*—ὑπὸ, to the music or tune of. Cf. ὑπὸ ποικιλοφάρμιγος ἀοιδᾶς, *Pindar, Ol.* IV. 4.—κρότος is used in *Ran.* 157 of the *hand*.

784. This *θεράπων* is the servant of Alcmena (see 788, 890); the former was the servant of Hyllus. [P. disagrees.]—μύθους, here, in good sense = "tale, story," cf. 812, 952.

785. With ἐμοὶ supply λέγειν, from κλέειν, by a sort of zeugma. Cf. *Soph. Oed. Tyr.* 1234.—τῷδε, "whom you see before you."

786. For ἰδρύεται, cf. 397. The usual phrase is στήσαι τροπαῖα.

788. διήλασέν σε. This phrase does not elsewhere occur. But it is not an impossible expression, and has the meaning of διήγαγεν.

790. ἐλευθεροῖς is used with reference to the previous line, and probably με is emphatic, as it is in *Med.* 462, καὶ γὰρ εἰ σύ με στυγείς, οὐκ ἂν δυνάμην σοὶ κακῶς φρονεῖν ποτε, and μοι in *Androm.* 237, ὁ νοῦς ὁ σὸς μοι μὴ ξυνοικίῃ, γύναι.—Tr. *either*, "free me from one ill, (fear,) for I fear;" or "free me from (the apprehension of) one mischance."

791. With θέλω supply ζῆν.—εἰ μοι ζῶσι=μὴ οὐ ζῶσι. Cf. *Aesch. P. V.* 997, ὅρα νῦν εἰ σοὶ ταῦτ' ἀγωγὰ φαίνεται. See Goodwin, *Moods and Tenses*, p. 86 (§ 46, note 6, c). Cf. 248, and 645.

793. For Iolaus' restoration to youth, see Ovid, *Metam.* IX. 397 sq. B.

794. With πράξας κάλλιστα (adverb) supply τὰ αὐτοῦ. So L. and Sc. πράττειν, IV.; who quote *Soph. Oed. Tyr.* 1006, εἰ πράξαιμι τι, as a proof that πράττειν in this phrase is transitive. But it may just as well be intrans., and τι adverbial. ἐκ θεῶν, cf. *Orest.* 355, θεόθεν πράξας ἄπερ ἦρχον. Contrast *Soph. Oed. Col.* 1661, ἀλλ' ἢ τις ἐκ θεῶν πομπὸς κ.τ.λ. (sent from the gods).

795. *ἡγωνίζετο* is a strong word used by way of contrast to the weak and neuter *πράττειν* of the preceding line. See note on 653.

796. See on *infra*. 939.

798. *μάχης ἀγῶνα*. The same phrase occurs in Soph. *Trach.* 20.

800. *ἐπει—ἀντεράξαμεν*, of a single complete act. So *ἐπειδὴ* 819.—For *ὀπλίτην* cf. 699. Notice *ἀλλήλοις* with verb in *first* person: he had intended to say *ἀντέταξαν*, as an impartial observer; but, remembering that he had been a sharer in the fight, he alters the person of the verb, but cannot go back to say *αὐτοῖς* for *ἀλλήλοις*.

801. *κατὰ στόμα* = "face to face, *adversâ fronte*," cf. *Rhes.* 409, *ἀρίστοις ἐμπροσθὺν κατὰ στόμα*. In Xen. *Anab.* III. 4. 42, *οἱ ἀπὸ στόματος* = "those from the front line."

802. See 168. So in Eur. *El.* 94, *βαλνείν πόδα*. The instrument of motion is added in the accusative. Jelf (*Gk Gram.* § 558. 2) qu. many cases where verbs of stepping take an acc. of the step or its equivalent. Cf. *Alc.* 1153, *νῶστιμον ἔλθοις πόδα*. The acc. would seem to be cognate in character; or, does it limit the action and extent of the neuter verb? Cf. *Iph. Taur.* 97, *δωμάτων προσαμβάσεις ἐκβησόμεσθα*.

805. See N.—For *ἐᾶν* in this sense of "to let alone," cf. note on 1041, and *Iliad* xxiv. 71, *κλέψαι ἐάσομεν* "Ἐκτορα (let us let alone our plan of stealing the body of H.).—*τί οὐκ εἰάσαμεν*; i.e. "Let us forthwith, &c." Observe this idiomatic use of the aor. tense, *τί οὖν οὐ διηγγήσω μοι* (Plato); "Pray recount to me at once." Cf. Aesch. *P. V.* 647.

807. *ἀνδρὸς στέρησας* = "in depriving her of only a *single man*" (i.e. in the way which I am about to suggest). Cf. *Androm.* 909, *κακὸν γ' ἔλεξας, ἀνδρα διόσ' ἔχειν λέχῃ*.—*ἀλλὰ* is used *hortatively*, like *at* in Latin. The construction is altered: instead of balancing the preceding line with "*ἀλλὰ ἐμὲ, κτανῶν, ἐργάσει κακὸν*," he breaks into the imperative; but keeps the *ἀλλὰ*.

808. *ἄγουν* = "abduc *tecum*;" which is the force of the middle, as in 256, *ἐφέλκεσθαι*.—Cf. *Iliad* III. 92, *γυναικὰ τε οἰκὰδ' ἀγέσθω*. Pfl.

810, 1. *ἄφες* = "permitte."—After *ἐπήνεσε*, which is used absolutely, he qu. the praise.

813—6. Tr. "He, captain though he was, yet neither for shame of those that heard the words, nor shame of his own cowardice, got heart to draw near to the sword of valour, but remained poltroon." For *αἰδώς*, cf. *Od.* 43, 101, 200, 460.—Possibly *στρατηγὸς ὦν* is not *concessive* (= *καίπερ ὦν*), but is to be taken only with line 814 = "nor, inasmuch

as he was captain."—αὐτὸς αὐτοῦ=ἐμαντοῦ, σεαντοῦ, ἐαντοῦ. Aesch. *Ag.* 836, τοῖς αὐτὸς αὐτοῦ πῆμασιν βαρύνεται (=ἐαντοῦ), Soph. *Oed. Col.* 929, ἀσχύρεις πόλιν | τὴν αὐτὸς αὐτοῦ (=σεαντοῦ), *Oed. T.* 138 (ἐμαντοῦ). τοιοῦτος, i.e. κάκιστος.

817. δουλώσων is active for middle: for the middle voice of this word means "sibi in servitutem redigere." Elm. Pfl.—The future middle would be a cumbrous form for use; and in this passage the centre of thought is the indignity done to those enslaved, and not the gain secured by their subduer.

820. For the constr. cf. *inf.* 983, 992.

821. οὐκ ἐμελλον. For the asyndeton, cf. Aesch. *Choeph.* 281, κινεῖ, ταρασσει. *Iph. Taur.* 310.—ἀφίεσαν="emiserunt." No doubt sacrifices were offered on *both* sides.

822. See N.—Amongst these victims (unless Euripides has forgotten) was Macaria. But the interest of the audience (intensified, no doubt, by the existing Peloponnesian war) was now centred in the downfall of the Argive enemy; and it would have been impossible to enlarge on the death of M. without distracting attention from that downfall. The mere mention of her name must have been followed by lamentations and enquiries of Alcmena: since, as far as we gather from the play, A. had not yet been told of the heroic offer of M.—In the *Hecuba*, as Elm. notes, the death of Polyxena is narrated to her mother in sixty-five lines:—but of that play the death of the heroine is the main feature: in the *Heracleidae*, the political parallel is paramount.—For οὐριον, cf. *Hel.* 1587, αἵματος ἀπορροαὶ οὐριαί.

823. οἱ δ': notice the Homeric use of the article as a demonstrative, here, and in 828.—The first οἱ δὲ refers to the generals, and the second to the troops.—Take ὅπ' ἀσπίδων πλευραῖς together="under shelter of, sub clypeorum lateribus."

825. παραγγέλλω, here and in 908, is used with the neuter accusative only: but in Xenophon usually with ποιεῖν, or some other infinitive.

826, 7. τῇ...καὶ τῇ. The repetition of the article shews *either* that these are two separate statements, "the soil that gave you birth, and that gives you the means of life" (P.), *or*, it is possible that βοσκούση refers to the μέτοικοι and τεκούση to the native citizens.—τεκούση probably alludes to the Athenian boast that they were αὐτόχθονες.—For τινὰ="man," cf. 595 and 866.—For ἀρκέω, cf. 323 and Index. [On συμπολῖται, the editors qu. from Pollux 3. 51, that it is a word οὐ δόκιμον, though used by Eurip. in *Heracl.* and *Theseus*.]

828, 9. κατασχύναι, "bring discredit on,"—cf. κατασχύνειν γένος, e.g. Hom. *Odys.* xxiv. 508, and the ironical use of the word in Soph. *El.* 609, σχεδόν τι τὴν σὴν οὐ κατασχύνω φύσιν. For θέλειν = "choose" cf. Index and Xen. *Anab.* iii. 2. 16, θέλουσι μὴ δέχεσθαι ἡμᾶς.—ἐλίσσεται, *supplicabat*, does not denote that Eurystheus was here timid, but that he had to beg hard to get his troops to face the Athenians. [Pfl. But not so Elm.]

830. With ἐσήμηνε supply ὁ σαλπικτῆς, but the verb is practically impersonal. Cf. Hdt. vi. 27, φιλέει δέ κως προσημαίνειν (supply ὁ θεός): and Thuc. iv. 52, ἔσεισε.—ὄρθιον, 'loudly,' is almost an adverb. See 864, λαμπρά, and cf. Aesch. *Pers.* 389, ὄρθιον ἀντηλάλαξε ἡχώ, and Index.—Τυρσην. σάλπ., the straight bronze trumpet (tuba), which was supposed to have been invented by the Etruscans (Τυρρηνῶν δ' ἐστὶν εὐρημα κέρατά τε καὶ σάλπιγγες, Athenaeus, iv. p. 184), cf. Soph. *Ajax* 17, Verg. *Aen.* viii. 526.

832. αὐχεῖς = "do you think," cf. 333, 353, 931.—βρέμω is strictly used of the roar of a wave, etc., but in *Bacch.* 161, of a lute.

834, 5. πίτυλος is strictly used of the sound of oars in time, but here, of the simultaneous stroke of the spearmen. See Pfl. Cf. Aesch. *Theb.* 856, χερσὶν πίτυλον. With εἶτα, supply οὐ Ἀργεῖοι.

836, 7. ἐπαλλαχθεῖς = "consertus." Cf. Xen. *Mem.* iii. 8. 1, μὴ πη ὁ λόγος ἐπαλλαχθῇ. Cf. Verg. *Aen.* x. 361, haeret pede pes, densusque viro vir.—ἐκαρτέρει = "held sternly on."

838. ἦν = "there arose," "there were to be heard." Cf. *Hec.* 929, κέλευσμα δ' ἦν, and Pfl.

839. With τὰς Ἀθ., supply οἰκούντες: a zeugma. Cf. Index.—γύης is masculine; cf. Aesch. *P. V.* 369, λευροὺς γύας.

840. Cf. *Med.* 1276, ἀρῆξαι φόνον τέκνοις = "arcere."

844. Take ὀρέξας δεξιὰν together.

845. ἐμβῆσαι, causal, with double accusative. Cf. *Cycl.* 467. Tr. "to put him into a chariot." Iolaus seems to have been alone; not in the chariot of Hyllus. Nothing is said about a chariotceer.

847. ἐπείχε = "he pressed hard on, pursued." ["instabat" Elm., but "direxit" Pfl.] In *Bacch.* 1131, it is intransitive: ὄχλος τε πᾶς ἐπείχε.—Observe that τὰπὸ τοῦδε is without μέν.—Take κλύων with ἄλλων, to hear from: cf. 853.

849. Going out over the hill of Athena in the demos called Pallene, (or Pallenon?—Elm.) between Athens and Marathon. Cf. 1031, and Hdt. i. 62, ὡς ἐκ Μαραθῶνος ἦσαν ἐπὶ τὸ ἄστυ ἀπικνέονται ἐπὶ Παλληνίδος

'Αθηναίης ἱρὸν. [But P. thinks Pallene was towards Megara.] At any rate, distinguish this place from the peninsula and town in Chalcidice.

852, 3. ἀποτίσασθαι δ. ἐχθ., literally="to get the foe to pay back;" and so, to exact from them: cf. 882, and Aesch. *Ag.* 1263. Pfl. qu. Xen. *Anab.* III. 2. 6, ἀλλὰ τούτους μὲν οἱ θεοὶ ἀποτίσαντο.—For κλύειν "to hear of," cf. 847. For the double acc. cf. Madv. *Greek Synt.* § 25.

854, 5. The appearance of νέφος, nebula, mist, was perhaps caused by contrast with the light of the stars.

856. For γ' see N.—P. would explain γε as qualifying οἱ σοφώτεροι, in the sense that "none but the σ. were of that opinion." Or possibly γε accentuates the statement, giving a tone of surprise.

857. Hebe appeared in her double capacity: wife of Heracles, and goddess of youth.—δυσαιρp.= "murky."

858. τύπος, here = "form," not "blow." So in Aesch. *Theb.* 488, 'Ιππομέδοντος σχῆμα καὶ μέγας τύπος, and in *Eum.* 49.

860. Eurystheus was really killed, not only captured, at these rocks. But the poet makes him survive that he may fulminate his oracle against Argos. [See in Elm. the quotations at length from Apollodorus and Pausanias; and from Strabo, a description of the site. He refers to Wheeler's *Travels in Greece*, p. 436.]—See further *Hippol.* 979, 1208. The legend of Σκέρων or Σκίρων the robber is well known.

861. ἀκροθίνιον, = "spolia opima," is usually plural.

864. λαμπρά, adverb. See 830, note on δρθιον.

865, 6. This was the advice of Solon to Croesus (*Hdt.* I. 32).—ζηλοῦν = "to pronounce happy," like εὐδαιμονίζειν, cf. Aesch. *P. V.* 330. See conclusion of Soph. *Oed. T.* (1529) μηδέν' ὀλβίξειν πρὶν ἂν | τέρμα τοῦ βίου περάσῃ μηδὲν ἀλγεινὸν παθῶν. But P. tr., "to envy."—For πρὶν ἂν, cf. 180.—For τις, cf. 595 and 827.

867. τροπαῖε = "the giver of victory, the god of battles:" cf. 937, and Soph. *Antig.* 143, ἔλιπον Ζηνὶ τροπαίῳ πάγχαλκα τέλη, and Eur. *El.* 671.

868. ἐλεύθερον = "free from:" cf. *Hec.* 869, τοῦδ' ἐλεύθερον φόβου.

869. χρόνῳ, equivalent to an adverb, "tardily;" cf. the use of σχολῇ, e.g. Soph. *Ant.* 390. Similarly τῷ χρόνῳ, as *Medea* 942.

870. τῶν πεπραγμ. causal genit. "for what hath been accomplished;" cf. Soph. *Ant.* 931, τοίγαρ τούτων...κλαύμαθ' ὑπάρξει, "for this."

871, 2. πρόσθεν οὐ δοκ., cf. 897.—With ἐπίσταμαι supply θεοὶ δμ.

874. For the single δὲ instead of καὶ, or instead of μὲν—δὲ, cf.

ἢ πρὸς τάφῳ τῷδ' ἥσυχοι καθώμεθα;
 ΕΛ. αὐτοῦ μὲν· ἦν γὰρ καὶ τι πλημμελές σε δρᾷ, 1085
 τάφος σ' ὅδ' ἂν ῥύσαιτο φάσγανόν τε σόν.
 ἐγὼ δ' ἐς οἴκους βᾶσα βοστρούχους τεμῶ
 πέπλων τε λευκῶν μέλανας ἀνταλλάξομαι
 παρῆδι τ' ὄνυχα φόνιον ἐμβαλῶ χερός.
 μέγας γὰρ ἄγων καὶ βλέπω δύο ῥοπάς· 1090
 ἢ γὰρ θανεῖν χρεή μ', ἦν ἄλῳ τεχνωμένη,
 ἢ πατρίδα τ' ἐλθεῖν καὶ σὸν ἐκσῶσαι δέμας.
 ὦ πότνι' ἢ Δίῳσιν ἐν λέκτροις πλύνεις
 Ἥρα, δὴ οἰκτρῶ φῶτ' ἀνάψυξον πόνων,
 αἰτούμεθ' ὀρθὰς ὠλένας πρὸς οὐρανὸν 1095
 ῥέπτονθ', ἵν' οἰκεῖς ἀστέρων ποικίλλματα.
 σὺ θ', ἢ πλὶ τῷμῳ κάλλος ἐκτίσῃ γάμφ,
 κόρη Διώνης Κύπρι, μή μ' ἐξεργάσῃ.
 ἄλλῃς δὲ λύμης ἦν μ' ἐλυμήνω πάρος
 [τοῦνομα παρασχοῦσ', οὐ τὸ σῶμ', ἐν βαρβάροις]. 1100
 θανεῖν δ' ἔασόν μ', εἰ κατακτεῖναι θείεις,
 ἐν γῇ πατρῷα. τί ποτ' ἄπληστος εἴ κακῶν,
 ἔρωτας ἀπάτας δόλια τ' ἐξευρήματα
 ἀσκοῦσα φλῖτρα θ' αἵματηρὰ δωμάτων;

1078. *θανόνθ'*: besser wohl *θνήσκονθ'*.

1079 f. *κακῷ ναυτικῶν ἐρειπίων* (zeugen für das Unglück des Schiffbruchs).

1081. *ἤλθε, τάδε ἀμφίβληστρα σώματος*. — *ἀπώλλυτο*, die Kleider, die an Stelle der jetzigen Umhüllung waren.

1085. *καί*, auch wirklich. — *δρᾷ* de conatu.

1092. Bei *ἐλθεῖν* erhält *χρεή* die Bedeutung von *μέλλω*.

1094. *φῶτε*, Menschen.

1097. *ἐπὶ . . . γάμφ*, auf Kosten meiner Ehe, d. i. durch das Versprechen der Ehe mit mir. — *κάλλος*, den Preis der Schönheit: zu 272.

1098. Vgl. Hom. E 370 *ἢ δ' ἐν γούνασι πίπτει Διώνης διτ' Ἀφροδίτη μητρὸς ἑῆς*.

1100. Nicht vor Troja, sondern in Ägypten litt Helena.

1104. *δωμάτων*: passender scheint *δώμασιν*. Musgrave hat *σωμάτων* vermutet.

from thee), thy path of justice, even to honour the gods."—*τιμᾶν θεοὺς* should be taken, as above, twice over, for *τῶδε=τιμᾶν θεοὺς*. Take *ἀφελέσθαι* as middle=*delere, tollere*. [But Hermann takes *τῶδε=δικαίον ὁδόν*. See P.'s note.]—For this characteristic of Athens, cf. *Act. Apost.* xvii. 22, "Ἄνδρες Ἀθηναῖοι, κατὰ πάντα ὡς δεισιδαιμονεστέρους ὑμᾶς θεωρῶ.

903—5. Tr. "And he that saith thou dost not, treadeth hard on madness, when proofs such as these are published."—For *ὃ μὴ σε φάσκων* "he that denies thou dost," cf. *οὐ φημι=nego*. *μὴ* is here used because an indefinite class of persons is referred to. Cf. Madvig, *Greek Synt.* § 207.—Cf. *Bacch.* 853, *ἔξω δ' ἐλαύνων τοῦ φρονεῖν*. See the use of *ἐλαύνω* in 1007.—Cf. also Plato *Gorg.* 486 A, *τοὺς πόρρω δὲ φιλοσοφίας ἐλαύνοντας*. Pf. The idea is of driving a chariot.—For *ἐλεγχος*, disproof, proof to the contrary, cf. 404.

906—909. For *παράγχει* cf. note on 825.—*θεὸς* is here monosyllabic.—*παραιρῶν*="taking away *some of...from*," gov. by *παρ.* Cf. *Iph. A.* 1609, *λύπης δ' ἀφαίρει*. But in Soph. *Antig.* 368, *νόμους παραιρῶν*="violating."—*παραιρῶν* here takes the privative genitive *τῶν ἀδικῶν* after *παρὰ* and the verb of removal or deprivation; and *φρονήματος*, a partitive genitive denoting the whole from which abstraction was made.—Compare again the Magnificat: Luc. *Evang.* i. 51—53, *διεσκόρπισεν ὑπερηφάνους διανοίᾳ καρδίας αὐτῶν, κ.τ.λ.*

910. *ἔστιν*="he really is." With *βεβακώς* possibly we should supply "thither." More probably however the meaning is not more than "finds himself," "is established." Cf. Soph. *El.* 1057, *O. C.* 52, *τίς δ' ἔσθ' ὃ χῶρος δῆρ' ἐν ᾧ βεβήκαμεν*; and the exx. cited by Wunder *ad loc.*

911. *τεός* is only used in Lyrics.

912, 3. See N.—*φεύγω*="rejicio."—*Ἄιδα*, genitive. Cf. *Od.* xxiii. 252, *κατέβην δόμον Ἄιδος εἰσω*.

914. On mount Oeta.—*δαισθεῖς* from *δαίω*, "to burn;" *δαισθεῖς* fr. *δαίζω*, "to cleave."

915, 6. *χροῖται=χρώζει*, "touches." Cf. *Med.* 497, *κεχρώσμεθα*, and Theocr. x. 18.—Note the quantity of *χρῶσταν*.—Hebe, *παῖδα Διὸς μεγάλου καὶ Ἥρης χρυσοπέδilu, Odys.* xi. 603.

917, 8. H. is here the god Hymen, and not the song.—*ἡλίωσας*=*honorasti*, "hast glorified:" but cf. 947, and Soph. *Ajax* 1114, *οὐ γὰρ ἡλίου τοὺς μηδένας*.

919. Tr. "Most things resemble many others." [But there are various ways of taking this passage. (1) Most things happen suitably

to many people. So L. and Sc. (2) Most things resemble each other in many things, or, to many people. (3) Many odd things happen. This is P.'s paraphrase. (4) Many people resemble each other in most things: Pfl. Elm. would favour (1), and explains πολλοῖς as the Heracleidae. He notes that πολλά πολλοῖς is a very favourite phrase.—See N.]

920, 1. For this statement, Elm. qu. Pausanias, and *Iliad* VIII. 362.—ἐπικούρον = "ally."

923. *keiras* is genitive.

924. See N.—ἐσχεν = "checked, *cohibuit*," as in *Bacch.* 555, ὕβριν κατέσχε.

925. πρὸ δίκας seems to mean *beyond*, in the sense of *πέρα*. See exx. in P.

926. φρ. ψυχῇ τε almost = "the thoughts of my heart" = hendiadys.

928. The Ἀγγελοῖς here is possibly the same person as the second θεράπων in 784.—He, attended probably by others, brings the captive Eurystheus to Alcmena. An English audience would scarcely stomach this gloating at and taunting a beaten foe. But times have altered. Zenobia was, and Cleopatra escaped being, the chief gazing-stock at a Roman triumph. Much more then would they "bind their *kings* in chains."—But see note on 966.—εἰρήσεται, in passive signification, as *μνημονεύεται*, 334.

930. Supply σοὶ ὄραν, to correspond with τῷδε τυχεῖν, and tr. "and in no degree less unexpected for him to meet with."

931. ἡσχει = "thought:" cf. note on 333. Cf. τὸν οὐπον' αὐχοῦντα, Aesch. *Eumen.* 561.

932. Τε. "weighty with his army." The phrase is explained in various ways: (1) with a great mass (*mole*) of his army (Pfl.); (2) adapted for toil (Matth.); (3) *laboriosissimo*, full of toil (Herm.).—Cf. Aesch. *Pers.* 320, πολύπονον δόρυ νωμῶν.—For ἀσπις used collectively, cf. *Phoen.* 78, πολλὴν ἀθροῖσας ἀσπίδ' Ἀργεῶν ἀγει, and on *supr.* 276.

934. With τὴν ἐναντίαν supply τύχην. This is better than to understand τὴν ἐν. as an adverbial phrase (Barnes), sc. ὁδόν—a view which is however followed by Elm.

935. δαίμων = "Fortune." Cf. Soph. *Oed. Col.* 76, γενναῖος ὡς ἰδόντι, πλὴν τοῦ δαίμονος.

936, 7. βρέτας is here used in its strict sense of a wooden image of a god. Cf. *Phoen.* 1250.—For τροπαίου, see note on 867.—ἵστασαν = "were then erecting, *statuebant*."—ἕστασαν was the old reading. In

Iliad XII. 56, and *Odyssey* III. 182, ἔστασαν is used actively. But cf. *Odyssey* VIII. 435, τρίποδ' ἵστασαν.

939. From, or after, being a fortunate man: cf. note on 613, and Demosth. 270, ἐλεύθερος ἐκ δούλου γεγονώς. Soph. *Oed. T.* 454.

941—3. ὦ μῶσος is predicative, see on 52.—ἐναντίον, adverbial.

946. This phrase is an euphemism for τεθνηκότα: see note on 910. See also *Alc.* 1092, where κελὴν ὅπουπέρ ἐστι τιμᾶσθαι χρεῶν is spoken of one dead and known to be dead.

947, 8. For ἤξιώσας cf. note on 918. ἐφύβρ.=“insult *over* ;” καθυβρ.=“entreat despitefully.”—ἔτλη. Alcmena uses this word, remembering τλήθι in 943.

949. καί, “etiam.”—κατάγειν is used as the active of κάτειμι. Here the meaning is clearly “sent down” not “took down.” Conversely, πέμπειν is often to *take on the way*, to *escort*, instead of to *send*.

950. In this line there is no καί or τε with ὕδρας. We must therefore explain πέμπεις as *epexegetical* of κατήγαγες. Cf. note on 178.—λέγων=“bidding him;” cf. Soph. *Philoct.* 101, λέγω σ' ἐγὼ δόλω Φιλοκτήτην λαβεῖν (a line remarkable, like Aesch. *P. V.* 612, for absence of caesura), *Ag.* 925, λέγω κατ' ἄνδρα, μὴ θεὸν, σέβειν ἐμέ.—“Hydras and lions” only means one of each: a common idiom.

951. πέμπεις=“were ever sending.”—The δὲ corresponds with μὲν in 946.

952. μακρὸς=100 long. So ὀλίγοι sometimes, “too few:” βραχὺς, “too short.”

953. For ἤρκεσεν see note on 323.

956. νηπίους=“infantes;” infants in our legal but not necessarily in our literal sense.

958, 9. οἱ refers to ἄνδρες, or to the inhabitants of the πόλισμα.—οὐχ ἄραξ θηήσκειν, cf. *Med.* 453, πᾶν κέρδος ἡγοῦ ζήμιονμένην φυγῇ.

960. ἐχειργασμένον is here in active sense. But in Soph. *Aj.* 377, and *Bacch.* 1039, it is probably passive.

963. For εἰργει see note on 662.

966. Cf. *Hec.* 399, οὐκ, ἦν γε πείθῃ. Pl.—For ζῶνθ' ἔλωσιν, the prose word is ζωγρεῖν.—This adjectival sentence expresses the circumstances in which the statement (οὐ καλὸν κταμεῖν) of the principal clause will take effect. δντω' ἄν may be resolved into ἐάν τινα.—Credit is here justly taken by an Athenian for this refusal to butcher in cold blood: but he would seem to insinuate that an equal reluctance did not extend to the rest of Greece. Eurystheus, however, in 1010, speaks of it as a

common idea of Hellas: for an illustration of which, cf. Thuc. III. 58, ὥστε καὶ τῶν σωμάτων, κ.τ.λ., qu. by Pfl.

967. Tr. "And that decision did Hyllus brook?" Literally, "that these things had been decided on."—Notice the double augment.

968. For οἶμαι see note on 511.—ἀπιστήσαι, here = "disobey." So in Soph. *Antig.* 219.

970. There are two ways of taking this line. I. Literal: "Then was he wronged" (i.e. deprived of his just right, because he was not at once granted a soldier's death; you must not therefore wrong him now again). II. Ironical: "It was then that he did not get his deserts" (he ought to have been at once made an end of). The former is preferable, as the ἄγγελος is pleading hard for Eurystheus. [Hermann proposed to transpose this and the next following line; see P. But Pfl. objects.]—For τότε = "at that former time," cf. *Aen.* x. 532, *tum*. Pfl.

971. Tr. "Is it not then still right that he should pay a penalty?"—For phrases like ἐν καλῷ see Pfl. and add *Herc. F.* 201, ἐν εὐφυλάκτῳ δ' ἐστὶ.

974. ἔχειν μέμψιν here = "to get blamed;" but in Aesch. *P.* V. 445, μέμψιν οὐτὶν' ἀνθρώποις ἔχων means, having no ground of complaint against men (indirect object).

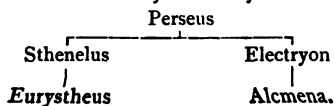
978, 9. θρασεῖαν = "overbold, audacious."—τὴν no doubt introduces a quotation of the epithet. Cf. 1015. For the article thus used with the predicate, P. cites Aesch. *P.* V. 834, προσσηγορεύθης "ἡ Διὸς κλεινὴ δάμαρ." With the whole sentence cf. *Hippol.* 640, μὴ γὰρ ἐν γ' ἐμοῖς δόμοις εἴη φρονούσα πλεῖον ἢ γυναῖκα χρή.

981. Cf. 435.—Tr., supplying εἶναι with συγγνωστὸν, "that you have a very terrible and a pardonable hatred for this man, I am well aware:" or, perhaps, supplying ἐστὶ, "Tis a terrible thing, and yet a pardonable, for you to hate this man: that know I well."—For δεινόν τ, see L. and Sc. τ, A. 8; and for τ, intensifying, cf. 116.

984, 5. μηδὲν is stronger than τι.—ψυχῆς πέρι = "for my life."—Taking τινὰ with δειλίαν, tr. "from which conduct one would necessarily incur some taint of cowardice."

986. ἐγὼ δὲ = "but I may say I took upon myself."—For ἡράμην cf. αἰρεσθαι in index.

988. It will be seen that they were very decidedly cousins: for



Also, the mother of Alcmena was a daughter of Pelops. Cf. 211, and note. And the mother of Eurystheus was also a daughter of Pelops. See Thuc. I. 9, where Atreus, a son of Pelops, is called *μητρός ἀδελφός* of Eurystheus.

For Ἡρακλέει, see note on 8.

990. For *κάμνειν νόσον*, cogn. accusative, cf. Plato *Rep.* 408 E, same phrase.—For *ἔθηκε κάμνειν*, “made me to labour,” cf. Aesch. *Ag.* 178, *τὸν πάθει μάθος θέντα κυρίως ἔχειν*, and *Med.* 717, *παίδων γονὰς σπείρει σε θήσω*. Cf. L. and Sc. τίθημι, B. 4.

993, 4. σ. πημ. = “inventor of pains” (but L. and Sc. render it “learned in misery”).—For *νυκτὶ συνθ.*, = “taking counsel with night,” see Pfl., and cf. Pind. *Pyth.* IV. 204, *νυκτὶ κοινάσαντες ὁδόν*, “having imparted their journey to (none but) night.”

995, 6. See N.—For *συνουκίην* = “wedded to,” cf. L. and Sc., and Aesch. *Ag.* 1434, *φύβου μέλαθρον ἐλπίς ἐμπατεῖ*.

997. Take *οὐκ ἀριθμὸν* as one word: here used of a single man, = “no cipher.” Cf. *Troad.* 476, *οὐκ ἀριθμὸν ἄλλως, ἀλλ’ ὑπεράτους Φρυγῶν*, and see the context of *ἀριθμὸς* in Ar. *Nubes*, 1203. Also, Horace, *Epist.* I. 2. 27, *Nos numerus sumus, et fruges consumere nati*.

998, 9. *καὶ γὰρ ἐχθρὸς ὦν = εἰ γὰρ καὶ ἐχθρὸς ἐστί*. Cf. *Iliad* XVI. 627, *τί σὺ ταῦτα, καὶ ἐσθλὸς ὢν, ἀγορεύεις*; see L. and Sc. *καὶ*, B. II. 4.

1000. Cf. notes on 317, 346. Here supply *τοῦ βίου*.—Take δὲ with *μὲν* in 997.

1002. *πατρῴαν* = “inherited from their father.”—*πάντα κ. πέτρων*, a proverbial expression, explained in antiquity as taken from persons turning stones to look for crabs. Tr. “to leave no stone unturned.” Cf. Hdt. V. 96, κ. *πᾶν χρῆμα*, and Plato *Legg.* 843 A.

1003. *κτείνοντα* = “trying to kill:” cf. 293 and *Phoen.* 1600, *αἰθὶς ὁ σπείρας πατὴρ κτείνει με*. [See many references in Elm.]

1005. *οὐκουν*, ironical, “you, of course, had you my fortune, would not be persecuting...but would have suffered, &c.”

1007, 8. Observe the change of tense. With *ελασας* supply *ἔω*.—For *ἐλαύνειν* in the sense of to persecute, cf. Soph. *Aj.* 275, *λύπη πᾶς ἐλλήλαται κακῇ*, *Oed. T.* 28, *Androm.* 31. But see 904.—For *σωφρόνως* = “discreetly, or, quietly,” cf. 1012.—The same sentiment occurs in *Androm.* 520—524.

1010, 1. See 965, 6.—The dative *νόμοις* depends on the notion “on the ground of,” or, “with reference to.”—*οὐχ ἄγνοε εἰμ = οὐχ ὁπίσσω ἐστί*.—For *κατθανεῖν* see N.

1012, 3. "Athens in letting me go (from death) shewed discretion:" cf. 1007.—*τὸν θεόν* = "the deity who bids us be discreet, or, bids us not butcher in cold blood." Probably no deity *by name* is intended: certainly not *αἰδώς*, which is feminine.—*τίονσα* is from *τίω*, to honour: which is not elsewhere used in Euripides: *τίω* in Tragedy, but *τίω* often in Homer. Cf. *Theb.* 77, *πῶς γὰρ εἰς πρόσσωσα δαίμονας τίει*.—*τῆς ἐμῆς ἐχθρας* = "the hatred of which I am the *object*."—Cf. 191, 469, and Livy xxxv. 18, *meis criminibus*. Pfl.

1014, 5. See N.—There are three ways of translating, or rather of paraphrasing, this passage. I. "Henceforward should you speak of me as visiting you (after my death) with vengeance, and (in my life) noble (in not asking for life)." For this meaning of *προστ.*, see Antipho, 119. 6, and Aesch. *Choeph.* 287. This version, with P., I believe to be the best.—II. *προστρέπαιον γενναῖον τε* = "*vel* *improbum vel egregium*:" tr. "Call me the criminal or the noble, which you will." So Pfl. and B.—III. *πρ.* = "supplicem," *γενναῖον* (used ironically) = "*timidum*." So Elm., who thinks that *προστρ.*, which strictly means a suppliant for purification, here means a suppliant for life, and quotes Soph. *Aj.* 1173, *Philoct.* 930. The objection to this version is that Eurystheus' tone is the reverse of supplex and timidus.—*τὸν πρ.*, for the article cf. note on 978.

1024. Tr., with L. and Sc., "For, as to the body, I will not hesitate to commit it to the (Athenian) soil." [But P. would render "I will not *disobey* the *state*."]—*σῶμα* is an accusative of respect, as in 492, 495: but some would govern it by supplying *διδόναι*.—This is a curious and feeble pretence of obeying the wish of Athens: but the plot, such as it is, requires that Eurystheus should be killed, and buried in Athenian soil, and yet be friendly to Athens: so that he may, as he now proceeds to do, prophesy against the future enemies of Athens, the descendants of the Heracleidae. And thus Eurystheus, as regards hostility to Athens, changes sides at his death.

1026. *κτείνε*, present tense, slay on; continue, complete, the slaying.

1027. For *κατηδέσθη* = "was *ashamed* to," cf. *Ion* 179, *κτείνειν δ' ὑμᾶς αἰδοῦμαι*, speaking of birds that frequent the temple. But *αἰδώς* never loses the idea of *respect*: cf. *Hippol.* 772, *δαίμονα καταιδεσθῆσα*, Ar. *Nubes* 1468, *καταιδέσθητι πατρῶν Δία*. Cf. note on 6, and index.

1029. With *μείζονα* supply *ώφελαν*, and tr. "to a greater extent than mere seeming." *χρόνῳ*, "in time," cf. Soph. *Oed. Col.* 852, *χρόνῳ γὰρ, οἷδ' ἐγὼ, γινώκει τάδε*. *Medea* 904.

1030. οὐ τὸ μῦθον. In these words he alludes to the χρησμός, with the purport of which he thus presents the Athenians.

1031. For the burial of Eurystheus, Elm. qu. Strabo at length.—παροῖθε=“in front of (the temple of) Athena of Pallene:” cf. note on 849.

1032. σοί, that is, to the chorus.—For σωτήριος, cf. 402.

1033. μέτοιχος is used of the dead, buried out of their own land, in Aesch. *Pers.* 319, and *Choeph.* 684. P.

1035. For χερσὶ cf. 337.—Here Eurystheus is made to threaten Argos, and the Peloponnesians generally.

1036. Tr. “Having proved thankless for this favour” (which you have now shewn them). Cf. Soph. *Aj.* 1267, χάρις διαρρεῖ καὶ προδοῦσ’ ἀλίσκεται.—τοιούτων=“so base as this.”

1037, 8. For προὔστητε, cf. note on 306.—πῶς οὖν=“you ask, why, if I foreknew this, did I come hither, and did not &c.”—ἀλλ’ οὐ is for καὶ οὐ, and thus ἀλλ’ οὐκ ἡδούμην=οὐκ αἰδεσθῆς.—For αἰδεῖσθαι in the sense of ἐντρέπεσθαι, to reverence and obey, cf. Aesch. *Suppl.* 478, Ζηνὸς αἰδεῖσθαι κύριον, and *Ag.* 937. Elm.

1040. κοῦκ ἂν πρ.=καὶ μ’ οὐ προῶσιν: taking οὐ as one word with the verb.

1040—2. With χοῶς, supply σπείσης, or ἐδάσης σπείσαι (zeugma), since the phrase χοῶς στάξαι is not used. For χοῶς as propitiations of the departed spirit, cf. Soph. *Ant.* 981 (ἐπιτυμβλοὺς χοῶς). *Iph. T.* 160.—eis=“on to, so as to fall on.” So Xenophon speaks of σφάζειν εἰς τὸν ποταμόν.—Tr. “But pour me no libations, nor suffer blood to drop on to my tomb: for in return for this present treatment (i.e. of myself by Alcmena and the Heracleidae, regarding τῶνδε as neuter), evil will be the journey home that I shall give them (that is, give their posterity invading Athens).”—B. qu. Ennius from Cicero *Tusc. Quaest.* I. 15, Nemo me lacrimis decoret, neque funera fletu Faxit; and, for αἷμα, refers to the slaughter of Polyxena at the tomb of Achilles.

The version of this passage given above is that supported by Elm. and P. But observe that there is another possible rendering. “Omit not to pour libations, &c.; for (if you do so offer libations) I will give to their posterity (αὐτοῖς) instead of them (τῶνδε, the Heracleidae here present, masculine) an evil return home.” In favour of this interpretation, see note on ἐάω, line 805, and the verse of the *Iliad* there quoted. ἐάω is used in a similar sense in Xen. *Cyrop.* VII. 5. 9, ταῦτα ἐάμεν ὅσα κρείττω ἐστὶ τῆς ἡμέτερας δυνάμεως, in Demosth. *Lept.*, p. 457. 2, and in many

828. 9. *καταισχύναι*, "bring discredit on,"—cf. *καταισχύνειν γένος*, e.g. Hom. *Odys.* xxiv. 508, and the ironical use of the word in Soph. *El.* 609, *σχεδόν τι τὴν σὴν οὐ καταισχύνω φύσιν*. For *θελειν* = "*choose*" cf. Index and Xen. *Anab.* III. 2. 16, *θέλουσιν μὴ δέχεσθαι ἡμᾶς*.—*ἐλίσσεται*, *supplicabat*, does not denote that Eurystheus was here timid, but that he had to beg hard to get his troops to face the Athenians. [Pfl. But not so Elm.]

830. With *ἐσήμνη* supply *ὁ σαλπικτήης*, but the verb is practically impersonal. Cf. Hdt. vi. 27, *φιλέει δὲ κως προσημαίνειν* (supply *ὁ θεός*): and Thuc. iv. 52, *ἔσεισε*.—*ὄρθιον*, 'loudly,' is almost an adverb. See 864, *λαμπρά*, and cf. Aesch. *Pers.* 389, *ὄρθιον ἀντηλάλαξε ἡχώ*, and Index. —*Τυρσην. σάλπ.*, the *straight* bronze trumpet (tuba), which was supposed to have been invented by the Etruscans (*Τυρρηνῶν δ' ἐστὶν ἐθρημα κέρατά τε καὶ σάλπιγγες*, Athenaeus, iv. p. 184), cf. Soph. *Ajax* 17, Verg. *Aen.* viii. 526.

832. *αὔχεις* = "do you *think*," cf. 333, 353, 931.—*βρέμω* is strictly used of the *roar* of a wave, etc., but in *Bacch.* 161, of a lute.

834. 5. *πίτυλος* is strictly used of the *sound* of oars in time, but here, of the simultaneous stroke of the spearmen. See Pfl. Cf. Aesch. *Theb.* 856, *χεροῖν πίτυλον*. With *εἰτα*, supply *οἱ Ἀργεῖοι*.

836. 7. *ἐπαλλαχθεῖς* = "consertus." Cf. Xen. *Mem.* III. 8. 1, *μὴ πῦρ ὁ λόγος ἐπαλλαχθῇ*. Cf. Verg. *Aen.* x. 361, *haeret pede pes, densusque viro vir*.—*ἐκαρτέρει* = "held sternly on."

838. *ἦν* = "there arose," "there were to be heard." Cf. *Hec.* 929, *κέλυσμα δ' ἦν*, and Pfl.

839. With *τὰς Ἀθ.*, supply *οἰκοῦντες*: a zeugma. Cf. Index.—*γῆς* is masculine; cf. Aesch. *P. V.* 369, *λευροῦς γῆας*.

840. Cf. *Med.* 1276, *ἀρῆξαι φόνον τέκνοις* = "*arcere*."

844. Take *ὁρέξας δεξιὰν* together.

845. *ἐμβῆσαι*, causal, with double accusative. Cf. *Cycl.* 467. Tr. "to put him into a chariot." Iolaus seems to have been alone; not in the chariot of Hyllus. Nothing is said about a charioteer.

847. *ἐπείχε* = "he pressed hard on, pursued." ["*instabat*" Elm., but "*direxit*" Pfl.] In *Bacch.* 1131, it is intransitive: *δχλος τε πᾶς ἐπείχε*.—Observe that *τάπὸ τοῦδε* is without *μέν*.—Take *κλύων* with *ἄλλων*, to hear *from*: cf. 853.

849. Going out over the hill of Athena in the demos called Pallene, (or *Pallenon*?—Elm.) between Athens and Marathon. Cf. 1031, and *Hdt.* i. 62, *ὡς ἐκ Μαραθῶνος ἦσαν ἐπὶ τὸ ἄστυ ἀπικνεόνται ἐπὶ Παλληνίδος*

Ἀθηναίης ἱρὸν. [But P. thinks Pallene was towards Megara.] At any rate, distinguish this place from the peninsula and town in Chalcidice.

852, 3. ἀποτίσασθαι δ. ἐχθ., literally="to get the foe to pay back;" and so, to exact from them: cf. 882, and Aesch. *Ag.* 1263. Pfl. qu. Xen. *Anab.* III. 2. 6, ἀλλὰ τοὺτους μὲν οἱ θεοὶ ἀποτίσαντο.—For κλύειν "to hear of," cf. 847. For the double acc. cf. Madv. *Greek Synt.* § 25.

854, 5. The appearance of νέφος, nebula, mist, was perhaps caused by contrast with the light of the stars.

856. For γ' see N.—P. would explain γε as qualifying οἱ σοφώτεροι, in the sense that "none but the σ. were of that opinion." Or possibly γε accentuates the statement, giving a tone of surprise.

857. Hebe appeared in her double capacity: wife of Heracles, and goddess of youth.—δυσαιβρ.= "murky."

858. τύπος, here="form," not "blow." So in Aesch. *Theb.* 488, Ἰππομέδοντος σχῆμα καὶ μέγας τύπος, and in *Eum.* 49.

860. Eurystheus was really killed, not only captured, at these rocks. But the poet makes him survive that he may fulminate his oracle against Argos. [See in Elm. the quotations at length from Apollodorus and Pausanias; and from Strabo, a description of the site. He refers to Wheeler's *Travels in Greece*, p. 436.]—See further *Hippol.* 979, 1208. The legend of Σκέρων or Σκίρων the robber is well known.

861. ἀκροθίνιον,="spolia opima," is usually plural.

864. λαμπρά, adverb. See 830, note on δρθιον.

865, 6. This was the advice of Solon to Croesus (*Hdt.* I. 32).—ζηλοῦν="to pronounce happy," like εὐδαιμονίζειν, cf. Aesch. *P. V.* 330. See conclusion of Soph. *Oed. T.* (1529) μηδέν' ὀλβίξειν πρὶν ἂν | τέρμα τοῦ βίου περάσῃ μηδὲν ἀλγεῖν ὃν παθῶν. But P. tr., "to envy."—For πρὶν ἂν, cf. 180.—For τις, cf. 595 and 827.

866. τροπαῖε="the giver of victory, the god of battles:" cf. 937, and Soph. *Antig.* 143, ἔλιπον Ζητὶ τροπαίῃ πᾶν χαλκὰ τέλη, and Eur. *El.* 671.

868. ἐλεύθερον="free from:" cf. *Hec.* 869, τοῦδ' ἐλεύθερον φόβον.

869. χρόνῳ, equivalent to an adverb, "tardily;" cf. the use of σχολῇ, e.g. Soph. *Ant.* 390. Similarly τῷ χρόνῳ, as *Medea* 942.

870. τῷ πεπραγμ. causal genit. "for what hath been accomplished;" cf. Soph. *Ant.* 931, τοίγαρ τούτων...κλαύμαθ' ὑπάρξει, "for this."

871, 2. πρόσθεν οὐ δοκ., cf. 897.—With ἐπίσταμαι supply θεοὶ ἀμ.

874. For the single δὲ instead of καὶ, or instead of μὲν—δὲ, cf.

Med. 99, μήτηρ κινεῖ κραδίαν κινεῖ δὲ χόλον. *Aesch. Pers.* 403, ἐλευθεροῦτε πατρίδ' ἐλευθεροῦτε δὲ παῖδας. *Elm.*—τοῦ κακῶς δλουμένου is a colloquial phrase, appropriate only to Comedy. It is intended here for both prophecy and imprecation. [See *Cycl.* 474, and other examples from fragments of Satyric plays in Pfl.]

876. ἐμβατ. is usually with εἰς: cf. *Demosth. c. Arat.* p. 894. 4, where ἐμβατ. εἰς τὴν ναῦν is used of creditors (χρήσται).—κλήρους χθονός, "your portions in the land," is supposed by some to allude to the partition of Peloponnesus among the Heracleidae by lot.

879. For κεύθων, cf. note on 762.

881, 2. For παρ' ἡμῖν, cf. 201, 370.—For ἀποτίσασθαι δ. (ἐχθροῦς) cf. note on 852.—For the sentiment, cf. *Androm.* 437, 8. P.

883. Tr. "Regarding first your pleasure."

884. See N.

885, 6. Cf. *Aesch. P. V.* 108, ἀνάγκαις ταῖσδ' ὑπέχυνμαί. *Ag.* 217 (ἀνάγκαις—λέπαδον). *Soph. Philoct.* 1025, ἀνάγκη ζυγίς.

892. μὲν is to be taken with δὲ in 895.—With ἥδους supply ἂν εἴη, making the apodosis complete.—λίγεια (of the nightingale), λ. μυνύρεται, *Soph. Oed. Col.* 671, and *Aesch. Pers.* 332 (κωκύματα), is usually of sad sounds.

893. εἰνί=έν. ἐπὶ is more common in this sense, as in *Med.* 193, ἐπὶ τ' εἰλαπίναις καὶ παρὰ δειπνοῖς.—λωτός, not found in *Aesch.*, *Soph.* or *Pind.*, is strictly an African tree of which flutes were made. Cf. *Iph. Aut.* 1036, διὰ λωτοῦ λίβνος. Compare with this use ὀξύη in 727.

894. εὐχαρις "gracious," an epithet of Aphrodite, occurs twice only in Euripides. Cf. *Med.* 631.

897. Tr. *either*, as in 871, "Who before were not thought to be so," or "Who were before held of no account" [*Elm.*, Pfl., B.], for which rendering cf. *Troad.* 609, θεοὶ τὰ δοκοῦντ' ἀπώλεσαν, and *Hec.* 294, ἔκ τ' ἀδοξούντων ὧν κάτ' ὧν δοκοῦντων.

899, 900. Μοῖρα and Αἰὼν are here personified. "Destiny" and "Time" (regarded as applying to the duration of a man's life) are probably the nearest equivalents. [*Elm.* thinks αἰὼν is here an epithet of Zeus, and qu. *Eur. El.* 1248, πράσσειν ᾧ μοῖρα Ζεὺς τ' ἔκρανε.—Pfl. from Buttman refers to an old notion that χρόνος and Κρόνος were the same word.—Consult B.'s note.]

901. Observe that δίκαιος is here of two terminations—as also in *Iph. T.* 1202, δίκαιος ἡδσέβεια καὶ προμηθεῖα. See also on 143.

902, 3. Tr. "Thou hast thy path (never were it right to take this

from thee), thy path of justice, even to honour the gods."—*τιμᾶν θεοὺς* should be taken, as above, twice over, for *τῶδε=τιμᾶν θεοὺς*. Take *ἀφελέσθαι* as middle=delere, tollere. [But Hermann takes *τῶδε=δικαίον ὁδόν*. See P.'s note.]—For this characteristic of Athens, cf. *Act. Apost.* xvii. 22, "Ἄνδρες Ἀθηναῖοι, κατὰ πάντα ὡς δεισιδαιμονεστέρους ὑμᾶς θεωρῶ.

903—5. Tr. "And he that saith thou dost not, treadeth hard on madness, when proofs such as these are published."—For *ὃ μὴ σε φάσκων* "he that denies thou dost," cf. *οὐ φημι*=nego. *μὴ* is here used because an indefinite class of persons is referred to. Cf. Madvig, *Greek Synt.* § 207.—Cf. *Bacch.* 853, *ἔξω δ' ἐλαύνων τοῦ φρονεῖν*. See the use of *ἐλαύνω* in 1007.—Cf. also Plato *Gorg.* 486 A, *τοὺς πόρρω δὲ φιλοσοφίας ἐλαύνοντας*. Pf. The idea is of driving a chariot.—For *ἐλεγχος*, disproof, proof to the contrary, cf. 404.

906—909. For *παραγγέλλει* cf. note on 825.—*θεὸς* is here monosyllabic.—*παραιρῶν*="taking away *some of...from*," gov. by *παρ.* Cf. *Iph. A.* 1609, *λύπης δ' ἀφαίρει*. But in Soph. *Antig.* 368, *νόμους παραιρῶν*="violating."—*παραιρῶν* here takes the privative genitive *τῶν ἀδικῶν* after *παρὰ* and the verb of removal or deprivation; and *φρονήματος*, a partitive genitive denoting the whole from which abstraction was made.—Compare again the Magnificat: Luc. *Evang.* i. 51—53, *διεσκόρπισεν ὑπερηφάνους διανοίᾳ καρδίας αὐτῶν*, κ.τ.λ.

910. *ἔστιν*="he really is." With *βεβακῶς* possibly we should supply "thither." More probably however the meaning is not more than "finds himself," "is established." Cf. Soph. *El.* 1057, *O. C.* 52, *τίς δ' ἔσθ' ὃ χῶρος δῆρ' ἐν ᾧ βεβήκαμεν*; and the exx. cited by Wunder *ad loc.*

911. *τεός* is only used in Lyrics.

912, 3. See N.—*φεύγω*="rejicio."—*Ἄιδα*, genitive. Cf. *Od.* xxiii. 252, *κατέβην δόμον Ἄιδος εἰσω*.

914. On mount Oeta.—*δαισθεῖς* from *δαίω*, "to burn:" *δαισθεῖς* fr. *δαΐζω*, "to cleave."

915, 6. *χροῖζει*=*χρώζει*, "touches." Cf. *Med.* 497, *κεχρώσμεθα*, and Theocr. x. 18.—Note the quantity of *χρῶσταν*.—Hebe, *παῖδα Διὸς μεγάλου καὶ Ἥρης χρυσοπέδiluν*, *Odys.* xi. 603.

917, 8. H. is here the god Hymen, and not the song.—*ἤλισας*=*honorasti*, "hast glorified:" but cf. 947, and Soph. *Ajax* 1114, *οὐ γὰρ ἤξιον τοὺς μηδένας*.

919. Tr. "Most things resemble many others." [But there are various ways of taking this passage. (1) Most things happen suitably

to many people. So L. and Sc. (2) Most things resemble each other in many things, or, to many people. (3) Many odd things happen. This is P.'s paraphrase. (4) Many people resemble each other in most things: Pfl. Elm. would favour (1), and explains πολλοῖς as the Heracleidae. He notes that πολλὰ πολλοῖς is a very favourite phrase.—See N.]

920, 1. For this statement, Elm. qu. Pausanias, and *Iliad* VIII. 362.—ἐπικουρον = "ally."

923. κείνας is genitive.

924. See N.—ἐσχεν = "checked, *cohibuit*," as in *Bacch.* 555, ὕβριν κατάσχες.

925. πρὸ δίκας seems to mean *beyond*, in the sense of πέρα. See exx. in P.

926. φρ. ψυχὰ τε almost = "the thoughts of my heart" = hendiadys.

928. The Ἀγγελος here is possibly the same person as the second θεράπων in 784.—He, attended probably by others, brings the captive Eurystheus to Alcmena. An English audience would scarcely stomach this gloating at and taunting a beaten foe. But times have altered. Zenobia was, and Cleopatra escaped being, the chief gazing-stock at a Roman triumph. Much more then would they "bind their *kings* in chains."—But see note on 966.—εἰρήσεται, in passive signification, as μνημονεύσεται, 334.

930. Supply σοι ὄραν, to correspond with τῷδε τυχεῖν, and tr. "and in no degree less unexpected for him to meet with."

931. ἤσχει = "thought:" cf. note on 333. Cf. τὸν οὐρανὸν αὐχούνητα, Aesch. *Eumen.* 561.

932. Tr. "weighty with his army." The phrase is explained in various ways: (1) with a great mass (*mole*) of his army (Pfl.); (2) adapted for toil (Matth.); (3) *laboriosissimo*, full of toil (Herm.).—Cf. Aesch. *Pers.* 320, πολὺτονον δόρυ νωμῶν.—For ἀσις used collectively, cf. *Phoen.* 78, πολλὴν ἀθροῖς ἀσιδ' Ἀργείων ἄγει, and on *supr.* 276.

934. With τὴν ἐναντίαν supply τύχη. This is better than to understand τὴν ἐν. as an adverbial phrase (Barnes), sc. ὁδόν—a view which is however followed by Elm.

935. δαίμων = "Fortune." Cf. Soph. *Oed. Col.* 76, γενναῖος ὡς ἰδόντι, πλὴν τοῦ δαίμονος.

936, 7. βρέτας is here used in its strict sense of a wooden image of a god. Cf. *Phoen.* 1250.—For τροπαίου, see note on 867.—ἵστασαν = "were then erecting, *statuebant*."—ἑστασαν was the old reading. In

Iliad XII. 56, and *Odyssey* III. 182, *ἔστασαν* is used actively. But cf. *Odyssey* VIII. 435, *τρίποδ' ἵστασαν*.

939. From, or after, being a fortunate man: cf. note on 613, and Demosth. 270, *ελευθερος ἐκ δούλου γεγονώς*. Soph. *Oed. T.* 454.

941—3. *ὦ μῶσος* is predicative, see on 52.—*ἐναντίον*, adverbial.

946. This phrase is an euphemism for *τεθνηκότα*: see note on 910. See also *Alc.* 1092, where *κένην ὅπουπέρ ἐστι τιμᾶσθαι χρεῶν* is spoken of one dead and known to be dead.

947, 8. For *ἤϊώσας* cf. note on 918. *ἐφύβρ.* = “insult *over* ;” *καθυβρ.* = “entreat despitefully.”—*ἔτλης*. Alcmena uses this word, remembering *τλήθι* in 943.

949. *καί*, “etiam.”—*κατάγειν* is used as the active of *κάτειμι*. Here the meaning is clearly “sent down” not “took down.” Conversely, *πέμπειν* is often to *take on the way*, to *escort*, instead of to *send*.

950. In this line there is no *καί* or *τε* with *ὑδρας*. We must therefore explain *ἔπεμψες* as *epexegetical* of *κατήγαγες*. Cf. note on 178.—*λέγων* = “bidding him ;” cf. Soph. *Philoct.* 101, *λέγω σ' ἐγὼ δόλω Φιλοκλήτην λαβεῖν* (a line remarkable, like Aesch. *P. V.* 612, for absence of caesura), *Ag.* 925, *λέγω κατ' ἀνδρα, μὴ θεὸν, σέβειν ἐμέ.*—“Hydras and lions” only means one of each: a common idiom.

951. *ἔπεμψες* = “were ever sending.”—The *δὲ* corresponds with *μὲν* in 946.

952. *μακρὸς* = *too* long. So *ὀλίγος* sometimes, “too few :” *βραχύς*, “too short.”

953. For *ἤρκεσεν* see note on 323.

956. *νηπίους* = “infantes ;” infants in our legal but not necessarily in our literal sense.

958, 9. *οἱ* refers to *ἄνδρες*, or to the inhabitants of the *πόλισμα*.—*οὐχ ἄρα ξὶ θηήσκειν*, cf. *Med.* 453, *πάν κέρδος ἡγοῦ ζημιουμένη φυγῇ*.

960. *ἐξειργασμένον* is here in active sense. But in Soph. *Aj.* 377, and *Bacch.* 1039, it is probably passive.

963. For *εἰργει* see note on 662.

966. Cf. *Hec.* 399, *οὐκ, ἦν γε πείθῃ*. Pfl.—For *ζῶνθ' ἔλωσιν*, the prose word is *ζωγρεῖν*.—This adjectival sentence expresses the circumstances in which the statement (*οὐ καλὸν κταμεῖν*) of the principal clause will take effect. *ὄντιν' ἂν* may be resolved into *ἕαν τινα*.—Credit is here justly taken by an Athenian for this refusal to butcher in cold blood : but he would seem to insinuate that an equal reluctance did not extend to the rest of Greece. Eurystheus, however, in 1010, speaks of it as a

common idea of Hellas: for an illustration of which, cf. Thuc. III. 58, ὥστε καὶ τῶν σωμάτων, κ.τ.λ., qu. by Pfl.

967. Tr. "And that decision did Hyllus brook?" Literally, "that these things had been decided on."—Notice the double augment.

968. For οἶμαι see note on 511.—ἀπιστήσαι, here="disobey." So in Soph. *Antig.* 219.

970. There are two ways of taking this line. I. Literal: "Then was he wronged" (i.e. deprived of his just right, because he was not at once granted a soldier's death; you must not therefore wrong him now again). II. Ironical: "It was *then* that he did not get his deserts" (he ought to have been at once made an end of). The former is preferable, as the ἄγγελος is pleading hard for Eurystheus. [Hermann proposed to transpose this and the next following line; see P. But Pfl. objects.]—For τότε="at that former time," cf. *Aen.* κ. 532, *tum*. Pfl.

971. Tr. "Is it not then still right that he should pay a penalty?"—For phrases like ἐν καλῷ see Pfl. and add *Herc. F.* 201, ἐν εὐφυλάκτῳ δ' ἐστί.

974. ἔχειν μέμψιν here="to get blamed;" but in Aesch. *P.* V. 445, μέμψιν οὖτιν' ἀνθρώποις ἔχων means, having no ground of complaint against men (indirect object).

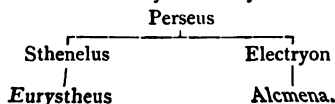
978, 9. θρασεῖαν="overbold, audacious."—τὴν no doubt introduces a quotation of the epithet. Cf. 1015. For the article thus used with the predicate, P. cites Aesch. *P.* V. 834, προσηγχορεύθης "ἡ Διὸς κλεινὴ δάμαρ." With the whole sentence cf. *Hippol.* 640, μὴ γὰρ ἐν γ' ἐμοῖς δόμοις εἴη φρονούσα πλεῖον ἢ γυναῖκα χρῆ.

981. Cf. 435.—Tr., supplying εἶναι with συγγνωστὸν, "that you have a very terrible and a pardonable hatred for this man, I am well aware:" or, perhaps, supplying ἐστὶ, "Tis a terrible thing, and yet a pardonable, for you to hate this man: that know I well."—For δεινόν τ, see L. and Sc. τis, A. 8; and for τis intensifying, cf. 116.

984, 5. μηδὲν is stronger than τι.—ψυχῆς πέρι="for my life."—Taking τινὰ with δειλῶν, tr. "from which conduct one would necessarily incur some taint of cowardice."

986. ἐγὼ δὲ="but I may say I took upon myself."—For ἡράμην cf. ἀρεσθαί in index.

988. It will be seen that they were very decidedly cousins: for



Also, the mother of Alcmena was a daughter of Pelops. Cf. 211, and note. And the mother of Eurystheus was also a daughter of Pelops. See Thuc. i. 9, where Atreus, a son of Pelops, is called μητρός ἀδελφός of Eurystheus.

For Ἡρακλῆει, see note on 8.

990. For κάμνειν νόσον, cogn. accusative, cf. Plato *Rep.* 408 E, same phrase.—For ἐθήκε κάμνειν, “made me to labour,” cf. Aesch. *Ag.* 178, τὸν πάθει μάθος θέντα κυρίως ἔχειν, and *Med.* 717, παίδων γονὰς σπείραι σε θήσω. Cf. L. and Sc. τίθημι, B. 4.

993, 4. σ. πημ. = “inventor of pains” (but L. and Sc. render it “learned in misery”).—For νυκτὶ συνθ., = “taking counsel with night,” see Pfl., and cf. Pind. *Pyth.* 1v. 204, νυκτὶ κουνάσαντες ὁδόν, “having imparted their journey to (none but) night.”

995, 6. See N.—For συνοικίην = “wedded to,” cf. L. and Sc., and Aesch. *Ag.* 1434, φόβου μέλαθρον ἐλπὶς ἐμπατεῖ.

997. Take οὐκ ἀριθμὸν as one word: here used of a single man, = “no cipher.” Cf. *Trac.* 476, οὐκ ἀριθμὸν ἄλλως, ἀλλ’ ὑπεράτους Φρυγῶν, and see the context of ἀριθμὸς in Ar. *Nubes*, 1203. Also, Horace, *Epist.* l. 2. 27, Nos numerus sumus, et fruges consumere nati.

998, 9. καὶ γὰρ ἐχθρὸς ὦν = εἰ γὰρ καὶ ἐχθρὸς ἐστί. Cf. *Iliad* xvi. 627, τί σὺ ταῦτα, καὶ ἐσθλὸς ἔων, ἀγορεύεις; see L. and Sc. καὶ, B. II. 4.

1000. Cf. notes on 317, 346. Here supply τοῦ βίου.—Take δὲ with μέν in 997.

1002. πατράαν = “inherited from their father.”—πάντα κ. πέτρον, a proverbial expression, explained in antiquity as taken from persons turning stones to look for crabs. Tr. “to leave no stone unturned.” Cf. Hdt. v. 96, κ. πᾶν χρῆμα, and Plato *Legg.* 843 A.

1003. κτείνοντα = “trying to kill:” cf. 293 and *Phoen.* 1600, ἀδθὶς ὁ σπείρας πατὴρ κτείνει με. [See many references in Elm.]

1005. οἰκῶν, ironical, “you, of course, had you my fortune, would not be persecuting...but would have suffered, &c.”

1007, 8. Observe the change of tense. With εἰσας supply ἄν.—For ἐλαύνειν in the sense of to persecute, cf. Soph. *Aj.* 275, λύπη πᾶς ἐλήλαται κακῇ, *Oed. T.* 28, *Androm.* 31. But see 904.—For σωφρόνως = “discreetly, or, quietly,” cf. 1012.—The same sentiment occurs in *Androm.* 520—524.

1010, 1. See 965, 6.—The dative νόμοις depends on the notion “on the ground of,” or, “with reference to.”—οὐχ ἄρτις εἰμα = οὐχ ὀπίσω ἐστί.—For κατθανεῖν see N.

1012, 3. "Athens in letting me go (from death) shewed discretion:" cf. 1007.—*τὸν θεόν* = "the deity who bids us be discreet, or, bids us not butcher in cold blood." Probably no deity *by name* is intended: certainly not *αἰδώς*, which is feminine.—*τίωσα* is from *τίω*, to honour: which is not elsewhere used in Euripides: *τίω* in Tragedy, but *τίω* often in Homer. Cf. *Theb.* 77, *πῶλις γὰρ εὖ πράσσοις δαίμονας τίει*.—*τῆς ἐμῆς ἐχθρας* = "the hatred of which I am the *object*."—Cf. 191, 469, and Livy xxxv. 18, *meis criminibus*. Pfl.

1014, 5. See N.—There are three ways of translating, or rather of paraphrasing, this passage. I. "Henceforward should you speak of me as visiting you (after my death) with vengeance, and (in my life) noble (in not asking for life)." For this meaning of *προστ.*, see Antipho, 119. 6, and Aesch. *Choeph.* 287. This version, with P, I believe to be the best.—II. *προστρόπαιον γενναῖον τε* = "*vel* improbum *vel* egregium:" tr. "Call me the criminal or the noble, which you will." So Pfl. and B.—III. *πρ.* = "supplicem," *γενναῖον* (used ironically) = "*timidum*." So Elm., who thinks that *προστρ.*, which strictly means a suppliant for purification, here means a suppliant for life, and quotes Soph. *Aj.* 1173, *Philoct.* 930. The objection to this version is that Eurystheus' tone is the reverse of supplex and timidus.—*τὸν πρ.*, for the article cf. note on 978.

1024. Tr., with L. and Sc., "For, as to the body, I will not hesitate to commit it to the (Athenian) soil." [But P. would render "I will not *disobey* the state."]—*σῶμα* is an accusative of respect, as in 492, 495: but some would govern it by supplying *διδόναι*.—This is a curious and feeble pretence of obeying the wish of Athens: but the plot, such as it is, requires that Eurystheus should be killed, and buried in Athenian soil, and yet be friendly to Athens: so that he may, as he now proceeds to do, prophesy against the future enemies of Athens, the descendants of the Heracleidae. And thus Eurystheus, as regards hostility to Athens, changes sides at his death.

1026. *κτείνε*, present tense, slay on; continue, complete, the slaying.

1027. For *κατηδέσθη* = "was *ashamed* to," cf. *Ion* 179, *κτείνειν δ' ὑμᾶς αἰδοῦμαι*, speaking of birds that frequent the temple. But *αἰδῶς* never loses the idea of *respect*: cf. *Hippol.* 772, *δαίμονα καταιδεσθεῖσα*, Ar. *Nubes* 1468, *καταιδέσθητι πατῶν Δία*. Cf. note on 6, and index.

1029. With *μείζονα* supply *ώφελαν*, and tr. "to a greater extent *than mere seeming*." *χρόνω*, "in time," cf. Soph. *Oed. Col.* 852, *χρόνω γὰρ, οἷδ' ἐγώ, γνύσει τάδε*. *Medea* 904.

1030. οὐ τὸ μῦθον. In these words he alludes to the χρησμός, with the purport of which he thus presents the Athenians.

1031. For the burial of Eurystheus, Elm. qu. Strabo at length.—παροῦθε="in front of (the temple of) Athena of Pallene:" cf. note on 849.

1032. σοί, that is, to the chorus.—For σωτήριος, cf. 402.

1033. μέτοικος is used of the dead, buried out of their own land, in Aesch. *Pers.* 319, and *Choeph.* 684. P.

1035. For χερσὶ cf. 337.—Here Eurystheus is made to threaten Argos, and the Peloponnesians generally.

1036. Tr. "Having proved thankless for this favour" (which you have now shewn them). Cf. Soph. *Aj.* 1267, χάρις διαρρεῖ καὶ προδοῦσ' ἀλίσκεται.—τοιούτων="so base as this."

1037, 8. For προδότητε, cf. note on 306.—πῶς οὖν="you ask, why, if I foreknew this, did I come hither, and did not &c."—ἀλλ' οὐ is for καὶ οὐ, and thus ἀλλ' οὐκ ἡδούμην=οὐκ αἰδεσθεις.—For αἰδεῖσθαι in the sense of ἐντρέπεσθαι, to reverence and obey, cf. Aesch. *Suppl.* 478, Ζηνὸς αἰδεῖσθαι κότον, and *Ag.* 937. Elm.

1040. κοῦκ ἂν πρ.=καὶ μ' οὐ προδώσειν: taking οὐ as one word with the verb.

1040—2. With χοῶς, supply σπείσης, or ἐάσης σπείσαι (zeugma), since the phrase χοῶς στάζει is not used. For χοῶς as propitiations of the departed spirit, cf. Soph. *Ant.* 981 (ἐπιτυμβλοῦς χοῶς). *Iph. T.* 160.—eis="on to, so as to fall on." So Xenophon speaks of σφάζειν εἰς τὸν ποταμόν.—Tr. "But pour me no libations, nor suffer blood to drop on to my tomb: for in return for this present treatment (i.e. of myself by Alcmena and the Heracleidae, regarding τῶνδε as neuter), evil will be the journey home that I shall give them (that is, give their posterity invading Athens)."—B. qu. Ennius from Cicero *Tusc. Quaest.* i. 15, Nemo me lacrimis decoret, neque funera fletu Faxit; and, for αἵμα, refers to the slaughter of Polyxena at the tomb of Achilles.

The version of this passage given above is that supported by Elm. and P. But observe that there is another possible rendering. "Omit not to pour libations, &c.; for (if you do so offer libations) I will give to their posterity (αὐτοῖς) instead of them (τῶνδε, the Heracleidae here present, masculine) an evil return home." In favour of this interpretation, see note on ἐάω, line 805, and the verse of the *Iliad* there quoted. ἐάω is used in a similar sense in Xen. *Cyrop.* vii. 5. 9, ταῦτα ἐῶμεν ὅσα κρείττω ἐστὶ τῆς ἡμέτερας δυνάμεως, in Demosth. *Lept.*, p. 451. 2, and in many

other passages. And observe that, in 1044, *τοῦδε* certainly does refer to the Heracleidae.

1043. *διπλοῦν κέρδος*. It was scarcely a double gain; but, as the next line shews, he regards one event from two points of view. The benefit to the Athenians would arise from the injury to the Peloponnesians, the descendants of the Heracleidae: the two facts are just the opposite sides of the same shield.

1045, 6. With *εἰ* (= "since") supply *ἔστι*.—For *κατεργ.*, "achieve," cf. Hdt. III. 65, κ. *τὴν ἡγεμονίην*.—For *ἐξ*, cf. Soph. *Phil.* 260, *ὦ παῖ πατρός ἐξ Ἀχιλλέως*.

1050. See N.—This proposal to throw Eur. to the dogs is not consistent with Alcmena's promise in 1023, 4. Possibly, (1) in her rage, she forgot that promise; or (2) she wished to frighten Eurystheus; or (3, and so Pfl.) thinking the burying was no business of hers, she would leave his body to the dogs unless it was claimed by the Athenians, or (4) *πυρί* should be read for *κυρί*, or (5, and most probable of all conjectures) Euripides himself forgot his former line.

1051. For *μὴ ἐλπίσης θπως* with the future indicative, cf. Soph. *El.* 963, *μηκέτ' ἐλπίσης θπως* | *τεύξει*: see Goodwin, *Greek Syntax*, p. 46.

1054, 5. *τὰ ἐξ ἡμῶν* is *either* nominative to *ἔσται*, or, accusative of respect, = "quod ad nos attinet." At any rate the meaning is "the conduct proceeding from us."—For *καθαρώς*, adverb for adjective, cf. *καλῶς* in 369.—The chorus would say: "*we* will not cause any blood-guiltiness to Demophon: we will have nothing to do with this butchery."

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αὐτὴν καὶ αὐτοὺς εἶδον ὅψ' αἰμασι βίη
 λαθραῖ' ἔχοντες ῥόθιά τ' ἔξεπλμπλατο 1576
 βοῆς, κελευστοῦ φθέγμαθ' ὥς ἠκούσαμεν.
 ἔπει δὲ γαλας ἤμεν οὐτ' ἄγαν πρόσω
 οὐτ' ἐγγύς, οὕτως ἦρετ' οἰάκων φύλαξ·
 ,ἔτ', ὦ ξέν', ἐς τὸ πρόσθεν, ἢ καλῶς ἔχει,
 πλεύσωμεν; ἀρχαὶ γὰρ νεῶς μέλουσι σοί. 1580
 ὃ δ' εἶπ'· ,ἔλλισ μοι. 1581 δεξιᾷ δ' ἔχων ξίφος
 ἐς προῖκον εἶπε κάπλ ταυρείῳ σφαγῇ
 σταθεῖς νεκρῶν μὲν οὐδενὸς μνήμην ἔχων,
 τέμνων δὲ λαιμὸν ἤρχετ'· ,ὦ νάλων ἄλα
 πόντιε Πόσειδον Νηρέως θ' ἄγνα κόραι, 1585
 σώσατέ μ' ἐπ' ἀκτὰς Ναυπλίας δάμαρτά τε
 ἄστυλον ἐκ γῆς. 1586 αἴματος δ' ἀποροοῖ

dem Vorhergehenden nur dann in Einklang, wenn man unter *μονάμπυκον* ein Pferd versteht, wie Schutzfl. 680 *μονάμπυκων ἄναξ* der Anführer der Reiterei ist und es Alk. 428 *μονάμπυκας πόλους* heißt. Wenn 1258 auch nur ein Pferd oder ein Stier verlangt worden ist, kann der König in seiner Freigebigkeit doch beide Tiere hingegeben haben. Freilich ist die Erwähnung des Pferdes für die Erzählung unnütz, weshalb man an der Echtheit der beiden Verse gezweifelt hat.

1570. *πλήσασα*: zu *ἐκπληρῶν* Or. 54. — *κλιμακτῆρας*, die Sprossen der *ἀποβάθρα*.

1573. *τοίχους ἔχοντο*: zu *θάσσειν φάραγγα* Iph. T. 277. — *ἴσοι*, gleichviele.

1574. *ἀνὴρ παρ' ἄνδρα*, immer ein Grieche neben einem Ägyptier.

1576 f. Der *κελευστής* gab mit der Flöte (davon *τριηράλης* Poll. I 96) den Takt für das Einschlagen der

Ruder an und die Ruderer begleiteten das Spiel mit Gesang. Vgl. Suid. unter *ἐνδόσιμον*: *οἱ κλειστοὶ τοῖς ἐρέταις τὸ ἐνδόσιμον ἐνέδοσαν· οἱ δὲ ἐπὶ τῇ ἐνδόσει ἄθροοι τῷ ῥοθίῳ ἐπηλάλαξαν*, Longos III 21 *εἰς μὲν αὐτοῖς κλειυστῆς ναυτικὰς ἦδεν ᾠδὰς, οἱ δὲ λοιποὶ καθάπερ χορὸς ὁμοφώνως κατὰ καιρὸν τῇ ἐκείνου φωνῇ ἐβόων*.

1579 f. Mit der Wortstellung vgl. Kykl. 121 *σπεῖρουσι δ', ἢ τῷ ζῶσι, Ἀμήτερος στάχυν*; Doch vermutet Prinz ansprechend: *ἔτ', ὦ ξέν', ἀρχαὶ γὰρ νεῶς μέλουσι σοί, πλεύσωμεν ἐς τὸ πρόσθεν ἢ καλῶς ἔχει*;

1582. *ἐπὶ . . . σταθεῖς*, er machte den *ἐπιστάτης* bei der Schlachtung des Stieres. Vgl. Iph. T. 726 *τοῖς ἐφειστώσι σφαγῇ*, Andr. 547 *τὸν ἐφειστώτα σφαγῇ*, Hek. 223 *θύματος ἐπιστάτης*.

1583. „Von Toten wie Menelaos war keine Rede.“

1586. Wahrscheinlich *Ναυπλίους* wie 609.

σφάζειν φονεῦειν βαρβάρους νεως τ' ἀπο
ρίπτειν ἐς οἶδμα;· ναυβάταις δὲ τοῖσι σοῖς 1595
βοῶ κελευστῆς τὴν ἐναντίαν ὄπα·
,οὐκ εἴ' ὃ μὲν τις λοῖσθον ἀρεῖται δόρυ,
ὃ δὲ ξύγ' ἄξας, ὃ δ' ἀφελὼν σκαλμοῦ πλάτην
καθαίματ' ὥσει κρᾶτα πολεμίων ξένων;·
ὀρθοὶ δ' ἀνῆξαν πάντες, οἳ μὲν ἐν χερσὶν 1600
κορμούς ἐχοντες ναυτικούς, οἳ δὲ ξίφη·
φόνῳ δὲ ναῦς ἐρρεῖτο. παρακείμεμα δ' ἦν
πρύμνηθεν Ἑλένης· ,ποῦ τὸ Τρωικὸν κλέος
δείξετε πρὸς ἄνδρας βαρβάρους;· σπουδῆς δ' ὕπο
ἔπιπτον, οἳ δ' ὠρθοῦντο, τοὺς δὲ κειμένους 1605
νεκροὺς ἂν εἶδες. Μενέλεως δ' ἔχων ὄπλα,
ὄπον νοσοῖεν ξύμμαχοι κατασκοπῶν,
ταύτῃ προσῆγε χειρὶ δεξιᾷ ξίφος,
ὥστ' ἐκκολυμβᾶν ναός· ἡγήμωσε δὲ

1588. οὄριοι (zu 12) ξένῳ, d. i. das Blut ließ Menelaos in solcher Weise ins Meer fließen, daß es für seine Fahrt günstig war.

1590. ἀντίαν, ὁδόν.

1591. ἐκ . . . σταθείς, d. i. vom Opfer weg erhob sich Menelaos.

1593. λωπίσματα wie Tro. 809 Ἑλλάδος πρῶτον ἄνθος, Äsch. Pers. 60 ἄνθος Περσίδος αἴας, Verg. Aen. VIII 500 flos veterum virtusque virum.

1597. ὃ μὲν τις, der eine, wer es immer ist. — λοῖσθον: *contos extréma sui parte arripi iubet, quo gravior plaga deorsum feratur* (Pflugk). Aber man erwartet hier nur die Angabe des Werkzeugs; die Art des Anfassens verstand sich von selbst. Täuber vermutet ξυστόν (vgl. ξυστόν μέγα ναύμαχον Hom. O 677), Musgrave κοντόν (eine Schiffsstange als Speer aufnehmen).

Hesych. κοντός· δόρυ könnte sich dann auf diese Stelle beziehen. Solche Stangen werden beim Landen und bei der Abfahrt des Schiffes gebraucht. Vgl. Iph. T. 1350 κοντοῖς δὲ πρῶραν εἶχον.

1601. κορμούς (Holzstücke) hebt durch den Gegensatz zu ξίφῃ den Nachteil der Ägyptier hervor.

1602. ἐρρεῖτο: die im älteren Attizismus ungewöhnliche Form macht den Text verdächtig. Elmsley hat ἔρρει· τὸ vermutet.

1605 f. ἐπιπτον, fielen nieder. — οἳ δὲ ohne vorhergehendes οἳ μὲν: zu Iph. T. 1350. — „Andere, die dalagen, konnte man unter Umständen (nicht alle, die lagen, waren es) tot sehen.

1609. ἐκκολυμβᾶν: sie sprangen ins Meer um sich vor dem Schwerte des Menelaos zu retten.

ἡσυχία καμνόντων οὐρανίων με τις
ἀνείλετ', ἐς δὲ γαίαν ἐξέβησέ σοι
τάδ' ἀγγελοῦντα. σῶφρονος δ' ἀπιστίας
οὐκ ἔστιν οὐδὲν χρησιμώτερον βροτοῖς.

1010

XO. οὐκ ἄν ποτ' ἡϋχουν οὔτε σ' οὔθ' ἡμᾶς λαθεῖν
Μενέλαον, ὦναξ, ὥς ἐλάνθανεν παρών.

1620

ΘEOK. ὦ γυναικεῖσις τέχνησιν αἰρεθεῖς ἐγὼ τάλας,
ἐκπεφεύγασιν γάμοι με. κελ μὲν ἦν ἀλώσιμος
ναῦς διώγμασιν, πονηροὺς εἶλον ἄν τάχα ξένους·
νῦν δὲ τὴν προδοῦσαν ἡμᾶς τισόμεσθα σύγγγονον,
ἣτις ἐν δόμοις ὄρωσα Μενέλεων οὐκ εἶπέ μοι. 1625
τοίγαρ οὔ ποτ' ἄλλον ἄνδρα ψεύσεται μαντεύμασιν.

ΑΓΓ. οὔτος ὦ, ποῖ σὸν πόδ' αἴρεις, δέσποτ', ἐς ποῖον φόνον;

ΘEOK. οἴπερ ἡ δίκη κελεύει μ'· ἀλλ' ἀφίστασ' ἐκποδῶν.

ΑΓΓ. οὐκ ἀφήσομαι πέπλων σῶν· μεγάλα γὰρ σπένδεις κακά.

ΘEOK. ἀλλὰ δεσποτῶν κρατήσεις δοῦλος ὢν; ΑΓΓ. φρονῶ
γὰρ εὔ. 1630

ΘEOK. οὐκ ἔμοιγ', εἰ μὴ μ' ἑάσεις ΑΓΓ. οὐ μὲν οὖν σ' ἑάσομεν.

1611. ἄνακτα (οἰάκων) wie κόπης
ἀνακτας Kykl. 86 nach Äsch. Pers.
381 κόπης ἀναξ, vgl. πέλτης ἀναξ
Alk. 498, χαλκίων ὀπλων ἀνακτας
Iph. A. 1260, κόπης ἀνάσσων Fragm.
705.

1612. Ebenso Hom. δ 585 ἔδοσαν
δέ μοι οὐρον ἀθάνατοι, τοί μ' ὄκα
φίλην ἐς πατρίδ' ἐπεμψαν.

1615. κάμνοντα, d. i. als ich schon
daran war unterzusinken. — ὄρ-
ματόνων τις, ein Angler, der im
Kahne war.

1617f. Der Gedanke ist von Epi-
charm (Fragm. 250 K.): νᾶφε καὶ
μῆμας ἀπιστεῖν· ἄρθρα ταῦτα τῶν
φρονῶν.

1619. ἄν zu λαθεῖν. — ἐρύχειν
„verhoffen, erwarten“ wie Med. 582
u. δ.

1621. Dem bewegteren Inhalt

entsprechend tritt der troch. Tetra-
meter an die Stelle des jamb. Tri-
meters. Vgl. zu Iph. T. 1203.

1625. ἦτις („sie, die“) qualitativ.

1626. τοίγαρ, zur Strafe dafür. —
οὔ ποτ' κτέ.: die Wirkung für die Ur-
sache („sie soll sterben“). Vgl. zu 369.

1627. Vgl. ὁ οὔτος (heus tu) Soph.
Ai. 89. Sonst bei Euripides οὔτος
σύ oder οὔτος. — Die Partie des
Boten ist in den Handschriften von
hier an dem Chor gegeben; aber
die Ausdrücke δέσποτα, 1630 δοῦ-
λος ὢν, 1640 ἡμῶν ἐκόντων weisen
auf den Diener hin. Dieser tritt
dem König, der mit gezücktem
Schwerte in den Palast stürmen
will, in den Weg.

1631f. ἑάσεις κτανεῖν. — οὐ μὲν
οὔν, gewiß nicht fürwahr. — μὲν
οὔν, immo vero.

1000

©ΕΟΚ. ἀλλ' ἔδωκεν ἡ τύχη μοι. ΑΓΓ. τὸ δὲ χρεῶν ἀφείλετο.
 ©ΕΟΚ. οὐ σὲ τὰμὰ χρεὴ δικάζειν. ΑΓΓ. ἦν γε βελτίω λέγω.
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 ἐκδικ' οὐ.

©ΕΟΚ. κατθανεῖν ἐρᾶν ἔοικας. ΑΓΓ. κτεῖνε· σύγγονον δὲ σὴν
 οὐ κτενεῖς ἡμῶν ἐκόντων, ἀλλ' ἔμ'. ὥς πρὸ δεσποτῶν 1640
 τοῖσι γενναίοισι δούλοις εὐκλεέστατον θανεῖν.

ΔΙΟΣΚΟΡΟΙ.

ἐπίσχες ὀργὰς αἷσιν οὐκ ὀρθῶς φέρῃ,
 Θεοκλύμενε, τῆσδε γῆς ἄναξ· δισσοὶ δέ σε
 Διόσκοροι καλοῦμεν, οὓς Αἴθδα ποτὲ
 ἔτικτεν 'Ελένην θ', ἣ πέφρυγε σοὺς δόμους· 1645
 οὐ γὰρ πεπρωμένοισιν ὀργίξῃ γάμοις,
 οὐδ' ἡ θεᾶς Νηρηΐδος ἔκγονος κόρη
 ἀδικεῖ σ' ἀδελφῇ Θεονόῃ τὰ τῶν θεῶν
 τιμῶσα πατρός τ' ἐνδίκους ἐπιστολάς.
 ἐς μὲν γὰρ αὐτὸν τὸν παρόντα νῦν χρόνον 1650
 κέλην κατοικεῖν σοῖσιν ἐν δόμοις ἐχρήν·
 ἐπεὶ δὲ Τροίᾳς ἐξανεστάθῃ βάθρα
 καὶ τοῖς θεοῖς παρέσχε τοῦνομ', οὐκέτι·

1633. Vgl. Iph. A. 1364 ΑΧ. αἰ-
 ρεθεὶς ἐκόν. ΚΑ. πονηράν γ' αἶρεσιν,
 μαιφονεῖν.

1636. τὸ χρεῶν (die Bestimmung
 des Schicksals): vgl. Herc. 828 τὸ
 χρεὴ νιν ἐξέσφωξεν.

1638. δρᾶν ist von ἀρχόμεσθα
 regiert.

1642. Die Dioskuren erscheinen
 auf der Göttermaschine wie El.
 1238. Nur der eine (Kastor) spricht
 wie in der Elektra.

1643. Θεοκλύμενε ist viersilbig zu

lesen wie 9 und Νεοπτόλεμος Soph.
 Phil. 4.

1644. καλοῦμεν wie 1168.

1646. 'Ελένην ist mit τὲ in leich-
 ter Weise an das Relativ an-
 geschlossen.

1649. Dem Sinne scheint ἐνδίκους
 (τιμῶσα) mehr zu entsprechen. —
 ἐπιστολάς, ἐντολάς.

1653. τοῖς . . . τοῦνομα, postquam
 Helena nomen prae bui diis, ut stimu-
 lacrum ab Iunone ex aethere fac-
 tum Helena diceretur (Hermann).
 Vgl. 43. — οὐκέτι, χρεὴ κατοικεῖν
 αὐτήν ἐν σοῖς δόμοις.

επειπερ ημας Ζεὺς ἐποιήσεν νεύς
 ἀλλ' ἥσσον' ἤμεν τοῦ πεπρωμένου θ' ἅμα 1660
 καὶ τῶν θεῶν, οἷς ταῦτ' ἔδοξεν ᾧδ' ἔχειν.

σοὶ μὲν τὰδ' αὐτῶ, συγγόνῳ δ' ἐμῇ λέγω·
 πλεῖ ξὺν πόσει σφ' πνεῦμα δ' ἔξειτ' οὖριον·
 σωτήρε δ' ἡμεῖς σὼ κασιγνήτῳ διπλῶ
 πόντον παριππεύοντε πέμφομεν πάτραν. 1665

δταν δὲ κάμψης καὶ τελευτήσης βίον,
 θεὸς κεκλήσῃ καὶ Διοσκόρων μέτα
 σπονδῶν μεθ' ἔξεις ξενιά τ' ἀνθρόπων πάρα
 ἔξεις μεθ' ἡμῶν· Ζεὺς γὰρ ᾧδε βούλεται.

οὐ δ' ὠρισέν σε πρῶτα Μαιάδος τόκος 1670
 Σπάρτης ἀπάρας τῶν κατ' οὐρανὸν δόμων,
 κλέψας δέμας σόν, μὴ Πάρις γήμειέ σε,

1656. ἴσχε, halte fern. — μέλαν ἴφος, das todbringende Schwert.

1660. ἀλλά statt eines Bedingungs-
 itzes (εἰ μὴ) wie Hom. O 459 καὶ
 ἐν ἑκαυσέ μάχῃς ἐπὶ νηυσὶν Ἀχαιῶν·
 λλ' οὐ λῆθε Διὸς πυκινὸν νόον κτέ.
 160 ist unecht).

1663. Über die Anrede der Ab-
 esenden zu Iph. T. 1447 κλύεις
 ἄρ' αὐδὴν καίπερ οὐ παρὼν θεᾶς.

1664 f. Das Objekt zu πέμφομεν
 rhält man, wenn man σφῶ für σὼ
 hreibt. — πόντον παριππεύοντε,
 ber das Meer nebenher reitend.
 er Akk. wie in πηδᾶν πεδίον. —
 gl. 1495.

1666. κάμψης βίον s. v. a. τέλος
 ἰον κάμψης, übertragen von dem
 mbiegen um die νύσσα am Ende
 er Rennbahn, vgl. Hipp. 87 τέλος
 ἐ κάμψαμι ὥσπερ ἡρεξάμην βίον,
 l. 956 πρὶν ἂν πέρας γραμμῆς
 ηται καὶ τέλος κάμψῃ βίον Anders
 it der Mythos in dem vier Jahre
 älter aufgeführten Orestes ge-

wendet, wo Helena alsbald nach
 ihrer Ankunft in Hellas zu den
 Göttern entrückt wird (1684 ff.).

1667. Über die göttliche Ver-
 ehrung der Helena s. Einl. S. 3.

1668. ξένια oder ξενισμός (Be-
 wirtung) war der besondere Name
 für das Opfer, welches man den
 Dioskuren brachte, vgl. Pind. Ol.
 III 40 mit Schol. ἡ γινόμενη θυσία
 τοῖς Διοσκόροις ξενισμός λέγεται
 und Athen. 500 B.

1670 f. Für ὠρισην, welches mit
 βωμοὺς ὀρίζειν, wo es sich um das
 τεμενίζειν handelt, nicht gerecht-
 fertigt werden kann, hat man ὠρισην
 vermutet und τῶν παρ' Εὐρώταν
 δόμων für τῶν κατ' οὐρανὸν δόμων.
 Der Sinn scheint zu verlangen: οὐ
 δ' ἰδρῶει (ausruhen ließ) σε τῶν δι'
 αἰθέρος δρόμων Σπάρτης ἀπάρας
 πρῶτα (zum erstenmal nach der Weg-
 nahme von Sparta) Μαιάδος τόκος.

1672. Der überflüssige Vers er-
 scheint vor 1675 als unecht.

τῶν δ' ἀναριθμήτων μᾶλλον εἰσιν οἱ πόνοι.
ΘΕΟΚ. ὦ παιδε Λήδας καὶ Διὸς, τὰ μὲν πάρος 1680
 νείκη μεθήσω σφῶν κασιγνήτης πέρι·
 ἐγὼ δ' ἀδελφὴν οὐκέτ' ἂν κτάνοιμ' ἐμήν.
 κείνη δ' ἔτω πρὸς οἶκον, εἰ θεοῖς δοκεῖ.
 Ἰστον δ' ἀρίστης σωφρονεστάτης θ' ἄμα
 γεγῶτ' ἀδελφῆς ὁμογενοῦς ἀφ' αἵματος. 1685
 καὶ χαίρειθ' Ἑλένης εἵνεκ' εὐγενεστάτης
 γνώμην, ὃ πολλαῖς ἐν γυναιξίν οὐκ ἔνι.

XO. πολλὰ μορφὰι τῶν δαιμονίων,
 πολλὰ δ' ἀέλπτως κραινουσι θεοί·
 καὶ τὰ δοκηθέντ' οὐκ ἐτελέσθη,
 τῶν δ' ἀδοκῆτων πόρον ἤρρε θεός.
 τοιούνδ' ἀπέβη τόδε πρᾶγμα. 1690

1673. „Die als Wachposten Akte entlang ausgestreckte Insel meine ich.“ Akte steht als alter Name von Attika (Strab. 391). — τεταμένην: vgl. Strab. 399 πρόκειται τῆς παραλλῆλας ταύτης πρὸ μὲν τοῦ Θορίκου καὶ τοῦ Σουνίου νήσος Ἑλένη τραχεῖα καὶ ἔρημος, παραμῆκης ὅσον ἐξήκοντα σταδίων τὸ μῆκος κτέ., Stephan. Byz. Ἑλένη νήσος Ἀττικῆς· ἐκεῖ γὰρ ἀποβῆναι φασὶ τὴν Ἑλένην μετὰ τὴν ἔλωσιν Ἰλίου. ἐκαλεῖτο δὲ Μακρὸς διὰ τὸ μῆκος. Vgl. auch Einl. S. 3.

1677. Nach Hom. δ 561 σοὶ δ' οὐ θέσφατόν ἐστι, διοτρεφεὶς ὦ Μανέλας, Ἀργεῖ ἐν ἱπποπότῳ θανέειν καὶ πῦμον ἐπιστεῖν, ἀλλὰ σ' ἐς Ἥλυσιον πεδῖον καὶ πείρατα γαίης ἀθάναντο πέμψουσιν.

1678. Vgl. Soph. Ai. 132 τοὺς δὲ

σώφρονας θεοὶ φιλοῦσι καὶ στυγοῦσι τοὺς κακούς.

1679. ἀναρίθμητοι *qui in nullo numero sunt* (Barnes). Vgl. Ion 837 ἀμήτορ' (Findelkind), ἀναρίθμητον, ἐκ δούλης τινὸς γυναικός. Diesen Vers, welcher weder der Denkweise (vgl. 1213) noch der Redeweise des Euripides zu entsprechen scheint, tilgt Hartung.

1681. Vielleicht hat es σφῶν κασιγνήτη χάριν geheißен.

1684f. „Von dem gleichen Blute mit der besten und zugleich sittsamsten Schwester.“

1687. δ, d. i. τὸ εὐγενεστάτας γνώμην εἶναι.

1688ff. Über den Schluß, der diesem Stücke mit Alk., Med., Androm. und Bakch. gemeinsam ist, zu Med. 1415.



